

(9) 62
THE

Scripture-Line of Time,

From the First *Sabbath*, to the Great *Sabbatism*

OF THE

Kingdom of Christ



Proved to be Continued by the 480 Years, from
the Going out of *Egypt*, to *Solomon's* Fourth Year of Beginning
the *TEMPLE*, 1 *Kings* vi. 1.

And much Illustrated by the due Reconciling the seeming Incon-
sistence, between that 1 *Kings* vi. 1. and *Acts* xiii. 20. Assigning
450, of the 480 Years, to the Times of the *Judges*.

Then is the *LINE* Carried further on (*Solomon's* Thirty six last Years,
Lying justly between;) By the *VISION* of *Ezekiel's* 390, and 40
Days for Years; Bearing Iniquity on each Side, Chap. iv. Reaching to the
End of the Captivity: And so joining with *Daniel's* 2300 *Eves-Morns*,
until the Great *Sabbatism*.

IN COMPARE

With his *Vision* of the *Wheels*, Explained and
Collated with *Daniel's* Four *Monarchies*, and the *Vision* of the
TEMPLE; With a Preface on the whole *Line of Time*.

By T. BEVERLEY.

How is it ye do not Discern this Times, *Luc.* 12. v. 54.

LONDON Printed in the Year 1692.

The Admirable Scripture-Line of Time from the First Sabbath, to the Sabbatism of the King- dom of Christ, Given as in one view, by way of Preface.

THE Testimony of Jesus being the Spirit of Prophecy, whoever attains that Testimony in the true understanding of it, and Gives it out to the Church of Christ, in points, wherein it was not before understood, is as Truly a Prophet, as the Prophet, by whom that Testimony was first Given, though not of so high a degree.

This I Give as the Credentials of my Commission, to declare that It is now but Five Years to the Great Revolution of the Kingdoms of this World, Becoming the Kingdoms of the Lord, and of his Christ.

I call it *Revolution*; Not because It is a word now in Vogue; But because this with many other words, which Prophecy hath First used, have by a secret Providence come into use at such Times when the Prophesies, that used Them, are in Fulfilling. Now this word *Revolution*, The Prophet Ezekiel us'd many Ages ago, c. 10. 13. when it was Cryed in his Hearing; Oh Revolution! which we Translate, *Oh Wheel*.

I say, There are but Five Years to it, because, Now the Chief Time of Action of Ninety one is gone over; It is as a year expir'd; and in Ninety Seven, Christ will Take the Government upon his Shoulder, and his Great Power to Himself, and Reign.

It is True, The Nations of a Temper not Reconciled to this Kingdom, but as Heathen to it, will be Angry at it, when it comes; How much more, when It is only Foretold? And they may Think to do so with Authority; and looking upon such Predictions as *Idle Tales*, Turn them into *Ridicule*: But whether they Rage, or Laugh, so it will be; The Time determin'd is so near; The Word spoken so long ago, though the Prophets are Dead, will Take Hold.

Now that the Testimony of Jesus, upon which I especially Rest, is the Line of Time, given by Him the One Shepherd, and Wonderful Numberer, from First to Last, though Given (as the Apostle says in a like Case,) *Poly-Meros*, and *Poly-Tropos* in divers parts, and divers manners; Yet by close Observation we may Find the *Golden Taches*, whereby each part is coupled with the Preceding, and Following part.

From Adam to Solomon's Death, It is Given in so many Plain, Natural, Historical years; and They are supported by History; From Solomon's Death the Line is given *Mystically*, and *Prophetically* in Days for Years for very Great Reason, as I shew; But yet there is History to support Them; And there is plain Affirmation, They are Days for Years; This was a necessary Introduction to what was to Follow after.

For from the End of the Captivity, the Line grows more *Mystical*, even as it Rests most upon Prophecy, and hath but very small Portions of Sacred History to ground it self upon.

It is therefore Given First whole, and entire in so long an *Ephemeris* or Account, as it were day by day of 2300 *Events. Morns.* to the Grand Sabbath.

Out of this, after 75 *Evns. Morns.* as I have given Reason for so Accounting, Spring Seventy Weeks of Years, as is Agreed, by in a Manner All Christian Interpreters: These Lead to the Eighth or First Day Sabbath at the Resurrection of Christ; (as the First week of *Events. Morns.* did to the First Sabbath,) which was in the Last Half Week of the Covenant Confirmed by the Apostles, Fix'd into the Lords Day, a Seal of that Covenant, as the Seventh Day Sabbath was made a Seal of the Mosaic Covenant. And It is call'd the Lords Day, Rev. 1. 10. the very Epoch, (Taken as from the Resurrection of Christ,) or First of Apocryphical Time, or Time of the Revelation Prophecy.

Then after 400 *Events. Morns.* more of Years, not nam'd in any particular Account of Time, as to move stricter Enquiry, so possibly, that the Line might more Gracefully pass from the Figure

of *Weeks* to the Figure of *Months*, yet as *Weeks* do, Including, the *Evns. Morns.*

From *Weeks*, therefore the Line, as it were passing over *Days* of *Years*, during the Time of the *Seals* in the *Revelation*, to be Accounted at 400 *Years*, moves to *Months*, the Character of the Time of the *Apostasie*, wherein the *Children of the Night* are under the Light of the Moon only, the *Governess of the Night*, viz. the 42 *Months*, or rather *Moons* of the *Gentiles*, and of the *Beast*, to which are Match'd 1260 *Days*, as Time of Light to the *Witnesses*, and to the *Woman* the *Church*, as being of the *Light*, and of the *Day*.

But then, as all Nations have Gather'd up Time into Greater Complexes, and Circles of Time, as *Olympiads*, *Lustres*, *Inditions*, *Cycles of the Moon*, of the *Sun*, *Ages* or *Centuries*, and in Scripture, *Jubilees*, and in the Language of Scripture *Hours* and *Days*, and *Times* Import, Greater or Lesser Complexes of Time.

So for Great Reasons that have been Assign'd in the Treaty of these Things, one Principal part of the Line of Time, viz. the Time of the *Apostasie* Accounted, as I said, by *Months*, and of the *Church*, and of its *Seed*, the *Witnesses* suffering under it, Accounted by *Days*, is Complex'd, and Comprehended under Time, *Times*, and Half a Time, as Greater Circulations of Time, viz. One Time containing 360, *Times* 720, Half Time 180 years.

Now as this Curious Frame of the Line of Time, drawn by all the Wisdom, that was ever known in the world, in Accounting Time, Assure me, This is such a Line; even so, the Inspection by Scripture, and what hath been most certainly known to have been in the World, into the expending, and expiring of these several Dates, or parcels of Time, give me as Great Certainty of the *Kingdom of Christ*, and the *Restitution of All Things* being so near, as I Affirm; as the Knowing of the Course of the *Days*, *Weeks*, *Months*, and several Quarters of the *Year*, moving Regularly towards it, Give me of the Renovation of the *Earth* by the Spring; or that such Revolutions of the Heavenly Bodies, as such Complexes of Time are calculated for, will certainly have made good Themselves within such spaces.

Herein therefore I Assume, through the Assistance of the Divine Spirit in his word, to have proceeded in a different Method from All that have undertaken to Compute Scripture Time; That I Begin at the very Beginning of Time, and so have gone step by step, as Scripture hath done; and by the finding so many Years, as Scripture Counts upon, All the Dates of Time, with their proper Signatures, and Images of Event upon Them to have come down in their just Number, to within the Six Last years of the Last Parcel before the *Kingdom of Christ* in Succession, viz. that Last Parcel of Half Time; I am most certain, on what Point of Time we now are, and herein I move upon so certain an Account, as I move upon by the Days of each Week, the Weeks of each Month, and the Months of each Year, to know the Year is at an end. Hereby then I know, we must be at the Last six Years before the End of Half Time most certainly and infallibly.

Again, when I find, Half Time is the Last Parcel of Time immediately before the Succession of the *Kingdom of Christ*, I consider the Sculptures upon Time, *Times*, and Half Time, and Find, They are the space of the *Antichristian Apostasie* and Tyranny; Further, I Find They are so Framed as to discover it, Rising from Low, and Weak Beginnings, then its Coming to Strength, and Consistency, then its Declination and Ruin; For, as *Soolmon* observes, what is Single, and Alone, is weak and unconfirm'd; That which is doubled and twist'd is Confirm'd, and made Secure; On the contrary side, That which had been One, and Two, and comes not to be so much as One; and but a Half only, must needs be Weak and Languid, and ready to vanish away: When therefore I find the Allotment of Time to the *Apostasy*, and to the *Beast*, the Prince of it, to be Time, *Times*, and Half a Time Given to him in *Daniel*, and Forty two Months Given to him in the *Revelation*. I lay these Things together into these Conclusions.

1. That the Forty two Months are therefore to be anton'd into Time, *Times*, and Half a Time.
2. That Time, *Times*, and Half a Time, are also Allotted to the *Woman*, the *Church* in the *Wilderness*; and Three Days and a Half of Equal Importance with the Time, *Times*, and Half a Time, are Allotted to the *Witnesses*, that They may be known to be in *Sufferings* all the Time of the *Beasts* Time, *Times*, and Half a Time.
3. That Time, *Times*, and Half a Time, are shewn to be Equal to 1260 *Days*, by the *Prophecies* Applying Both to the *Woman* in the *Wilderness*, Rev. 12. v. 6. v. 14. as on purpose to shew their Equality.
4. The Power that was Given to the *Antichristian Prince*, call'd the *Beast*, for his Forty two Months.

or as
Universal
Monarchy,
viz. Spiritu-
al.

Months was over all Kindreds, Tongues, and Nations. *It is therefore Prefixt to the Time of his Continuance, and to his Power, that Each was Given to him, Rev. 13. v. 5. v. 7.

5. This Power Ascends from Smallness in the One Time, to the Firmness and Strength of a Threefold Cord in the Two Times; And while those Two Times lasted, it must by the Grant, which could not be Violated, have so Continued; As it did.

6. When therefore some of Kindreds, Tongues, and Nations, Fell off from Subjection to this Power, It is certain, It must then be Half Time; For Half Time, only after Two Times, being in his Grant; Then there might be a Declination; yea it must be so; For so It was Limited by Time and Times becoming Half Time.

7. This Falling off was Fundamentally Begun at that so Famous 1517, All the After Falling off being Rooted and Chain'd to the Beginning of the Reformation in Luther; So at that 1517. the Half Time Began, and so being 180 of the 1260 Years, must end 1697.

8. The Grant of Half Time with Power over Kindreds, Tongues, and Nations, Implied a Remnant of Power over Them. On this Account, the Reformation could not Cast its Roots so Deep and Low, but that there are Remains of the Apostacy and Antichristian Power within it self; nor spread its Branches so wide, but that more of Kindreds, Tongues, and Nations continue under the Beast, than have Fallen from him.

9. It is most certain therefore, Half Time is yet Continuing, and is not Expir'd; Because the Kingdom of Christ, suppose it only to be but in Succession, could not Bear such a Remnant of Power, as Half Time, yet Allows the Beast, or Antichristian Power in the Roman Papacy.

By all this, I am then most Infallibly Assur'd, we are yet in Half Time, but within six Years of its Ending, and of the Kingdom of Christ in Succession: And they Going backward from these 1260, within six, and leaving 75 to come after them, I come to the Year of Christ 437; And then 400 Eves-Morns of Years, must go back to the End of the Weeks at An. Christ. 37. The 490 years of the Weeks must go back to the 75 before the Weeks; Those 75 carry back to the First year of Cyrus, where the last Forty Days for Years of Ezekiel's Bearing Iniquity Ended with the Captivity. And who ever Computes back thus to this Time, will easily find the Total Summ to be 2300 Eves-Morns, viz. of Years Given in Daniel, till the Sanctuary Justified; And the due placing thus is proved both in this following, and several other Discourses, by several other Arguments, besides this so Great One of the Reformation at Half Time, which proves, It must needs be so.

Now if any One can Impute these things to Phantasy, Assisted by a Lucky Hit of Things, and Favour'd by Chance, or a Fortunate lying of Things to be thus Harmoniz'd and Joynted One into Another, He may Impute Creation and Providence to Chance also.

But besides this, what Reasonable Account can be Given, why so Excellent a Christianity, as That Reformed from the Rubbish of Popery, hath not prevail'd by all the Enforcements of Reason, that Protestantism hath so long Urg'd; Even though They are made most Acceptable by so many Great Princes, and Wise States-men, and all the Advantages of Outward Splendour to Recommend them; Were it not, that the Time Appointed for this Glory, even as for the Glory of Christianity Absolutely Consider'd, is not yet come; And that the Days of the Seventh Angel, when the Mystery of God is to be Finish'd, are not yet. Now all these Things God hath Evangeliz'd by his Servants the Prophets; For surely the Lord God will do nothing, nor hath Purposed any Thing, nor hath Determined any Time, but he hath Revealed the Secret to His Servants the Prophets of old; According to that Great Rule, Amos 3. 7. So that in his Word It is to be Found from the Beginning to the End of Time; Else his Word were not Complete, as It is: And what I have Seen and Found in it, and Surely Believ'd, I cannot but Speak, though no One Receive my Testimony; which I thus Give.

*Within Six Years, Or on the Sixth Year from hence, I expect the Full and Plenary Rising of the Witnesses, and their being Call'd up to Heaven in a Cloud, and their Enemies Beholding them with Terror: I Expect the Great Earthquake, and in it, the Fall of the Ten Horned Power of the Great City, in its Ten Kings, (Call'd Mystically its Tenth.) I Expect the Slaying, or utter Condemning Seven thousand Names of Men, viz. the whole Hierarchy of the Apostacy, Falling under a Jabbatical Down, and therefore Call'd Seven Thousand Names of Men: I Expect the Fall of the Papacy, Principall in all this Apostacie; and soon after of the Mahometan Tyranny, which yet shall continue till then, but no longer.

I expect the Proclaiming according to the *Loud Voices in Heaven*, the Succession of the Kingdom of Christ; Or, that the Kingdoms of this World are Become the Kingdoms of the Lord, and of his Christ; the Time of the *Four Monarchies* being Run out; and the *Four Wheels* being Come to their Great Ha-Galgal under the *Loud Voices*, Crying in the Universal Hearing of the Saints, *Oh Revolution!*

And when such a King shall Take to Himself his Great Power to Reign, which He hath never yet done, in such a manner as He will do then; under such a Government, as the World hath never yet known, since the Fall of Adam; What Great Things may we Expect?

I expect then, Kings and Queens shall Become Nursing Fathers, and Nursing Mothers; wholly Super-intending for the Glory of God, the Good of his People, and of the World in General; and the Carcasses of Kings, who by the Swollen Power, and Arbitrary self-Greatness, have destroyed the Earth, shall be destroyed off from the Earth; of which, the King, God hath Raised up to us (Let me speak it without any Note of Flattery, seeing the Matter of Fact is so evident,) is a Beginning Example, in Forsaking all the Softnesses of a Court, for the Hardships of a Camp; And, oh that God would be pleas'd to Give Him to Apprehend so Great a Kingdom Approaching; That would be the Inspiring Him with a Higher Spirit, Super-Induc'd to that Spirit, very Great, He is already mov'd with.

I expect, that under such a King, Supreme Princes, and even All Subordinate Magistrates should Rule in Judgment, and Vile Persons no more be Call'd Liberal, or our very Good Lords; Nor Churlish Men of Selfish, Narrow, Un-benign Spirits be call'd Bountiful, or Benefactors.

I expect the whole Protestant Hierarchy of Arch-Bishops, Bishops, with all its Tumid, Greivous Couch down into the *Philadelphian Parity*, under the Chief Shepherd, for which I am fully perswaded, God knows, I Speak it sincerely, the *Episcopacy* of this Revolution are with Inward Habitual Sentiments, as well as Providentially prepar'd; and I most Humbly, and Earnestly Pray, I may, and am confident, I shall be a True Prophet.

I Expect All Those Courts (Fathally call'd Spiritual) that have been, (though Blessed be God, not now,) a kind of Protestant Inquisition, or Synagogue of Satan, shall be so Ras'd out, as that their Place shall Know them no more, nor indeed their very Place be any more.

I Expect the Pouring out the Spirit from on High in Miraculous Gifts, and Graces; which is the Name of God on the Forehead of his 144000 on Mount Zion, and that the Song of the Lamb, even of Free Grace, shall be Sung in new, and more Inspired Ayres, such as yet cannot be Learn'd.

I Expect the Return of the True Gospel *Philadelphian Community*; of which the Church of Jerusalem was a short Prophetic Pledge, as being a Type of the New Jerusalem; which had continu'd, had not Gentile Times been to prevail about the Weeks cut out from them, then Ending.

I Expect the Preaching of the Everlasting Gospel by the Flying Angel, Sounding from the Midst of Heaven, to the Ends of the Earth, and the universal Flow of the Gentiles unto Christ, and the Converted, Called *All-Israel* with Them.

I Expect the Final Condemnation of All Counterfeit Antichristian Vicarship to the True King Jesus Christ, and of the Counterfeit Catholic Church.

Then I Expect the First Resurrection of the Martyrs, and of All Saints, Great and Small, that have Dyed and Slept in Jesus, and the *Paradisiac Change* of the Living Saints. All this I Expect within 30 Years after 97, viz. the 30 making the 1260 1290; Together with the Sitting of the Judgment for the Pouring out of the Vials, that Time of Trouble, such as never was, since there was a Nation, or so much as a Man Created upon the Earth; For, This Judgment shall after a wonderful manner be Executed on the Wicked, Great and Small, of All Ages, in the Last 45 Years, making the 1290 1335. And were not the Worlds Sixth Millenary thus cut short for the Elects sake, no Flesh could be sav'd: But for the Elects sake, It shall be Cut short, and the New Jerusalem shall Come down in the New Heaven, and New Earth, with the Sabbatism and Glorious Majesty of the Kingdom of Christ.

Now therefore if these Things be so, How should it both Reform the High Viriousest of the present Age, and Moderate the Ambition, and Covetousness of it, the Eagerness, and over-Heat in Buying and Selling, in Purchasing and Building, seeing the Day of Noah's Entering into the Ark, and Lot's Entering into Zoar, even the Day of the Son of Man, and the Visions. Appointed Time in
Speaking;

Coming in, but yet *Found on Earth*: Now the *Just shall Live by Faith*, till this Time; And if any *Proud Man's Soul be Lifted up in Him*, and He says, This cannot be, but *Enlarges his Desire*, as *Hell*, and as the *Grave*; *Hell*, and the *Grave shall indeed open its Mouth to Him*, and He shall Go down into it, For the *Mouth of the Eternal* hath Spoken it.

Object. If it should be Excepted to my *Scripture Line of Time*, that this last Summers Action of the KING in *Flanders* hath not Answer'd the Prediction, which I Built on that *Line*. I Answer to it:

Ans^r. 1. That an Error in some Particulars, will not Argue to a Mis-Apprehension in the whole; For so *Samuel* was mistaken concerning *Eliab*, when He said to *David*, *Do All, that is in Thy Heart* concerning Building the Temple, 2 Sam. 7. 3. There may be some sudden Fallies of Desire, and Affection, that may be too Hasty for the Rule; and yet the Rule be still well Founded, while such Earnest desire carries into Mistake. Thus I Finding All Appearances such, as if things were coming to their *Crisis*; Two Great Armies drawing out one upon Another; out of Earnest desire it should be so, I did too Hastily Conclude: There must needs be a determination on one side; And I was assured, if it had so been, It had been according to the Rule of Prophecy, in Favour of the Protestant Interest, which cannot any more be Retrograde; But I did not enough consider, that according to that very Rule, There is the Leisure yet of Five Years, and so that there might be such a wonderful Suspension of Action, as Providence hath been pleas'd to choose according to Prophecy, till nearer 97.

Ans^r. 2. I cannot yet, but exceedingly Rejoyce, in so much, as God hath been pleas'd to do according to Predictions Resting on this *Line*, viz. in the KING's Miraculous Preservation, in his safe Return, in the Reduction of *Ireland*, the Defeat of the *Turkish* Army, the driving of the French out of *Piedmont*, the Gracious Appearances of God on the side of the *Vaudois*, the Taking of *Carmagnole*; For All these are so many Embarrassings the French King, Exceeding his Figure of but a *Tenth* among the Kings, and his Aspiring to Universal Monarchy; and my *Prophetic Line* is so Far Assured, and Vindicated.

Ans^r. 3. The KING may be truly said to Return Loaden with Victory; Inas much, as to overcome in the Assurance of a Just, and Righteous Cause, and the Glory arising from it, is a Greater Victory, then what is only the Effect of Force and Blood; Now the Great Intention of Armies drawn together on Both sides to Battle, is, to make Appeal to God concerning the Just and Right of their Cause; And this Especially Lyes on the part of the Aggressor, when therefore the Aggressor with an Army every way well Appointed, dares not Adventure to make such Appeal to God by Battle, but with a Declination for a whole Campaign, unparallel'd in History, Avoids it; How does He prostrate his own Pretensions, and gives up the Cause, as Conquer'd in Reason and Justice; and I doubt not, God will out of his own Declination Judge Him; So shall his Judgment be, Himself hath decided it, It is not a Cause, He can thinke, God will Justifie.

For that going to Battle is an Appeal to God in the Judgment of God Himself, is plain in *Rehoboam's* Case; For God in Mercy stay'd his Appeal to Him by Battle against *Israel* upon the Revolt of the *Ten Tribes*; Because He had Fair Appearances against them; But yet the thing Being of God, God would not be with Him in it. 1 Kings 12. 21. *Theodosius the Great*, thus Appeal'd to God against *Eugenius* in the Dispute for *Paganism* against *Christianity*; and God declar'd for Him. This is a very Law of Nations in War.

And the KING offer'd the Decision; as between *Protestancy*, and *Poper*y; so betwixt the Liberties of *Europe*, under its *Ten Kings*, and Subjection to the *Universal Monarchy* of one of the *Ten* over the Rest: And in that the French King durst not stand to this Appeal; He is adjudg'd, Conquer'd in the High Places of the Field of Reason and Justice; And therefore the KING hath with Greatest Right Proclaimed a Thanksgiving to the Judge of all the Earth, who will do Right; and hath Given this Earnest of Victory, whenever Providence shall Bring it in decision; And thus my Judgment according to the *Scripture-Line of Prophecy*; Blessed be the Lord God of the Holy Prophets, is made Good, and we may confidently look for the Great Change 97, however Things seem unprepared: For Half Time speaks Suddenness, and Surprize at its End.

The PROOF of a

Scripture-Line of Time;

From the First *Sabbath*, to the Great *Sabbatism* and *Temple* of the *Kingdom of Christ*; made most Illustrious by the Just Consideration of that Part of it from the *Going out of Egypt*, and the *Tabernacle of Testimony* near that Time, to *Solomon's Beginning to Build the Temple of the Lord*; a Term of 480 Years, 1 *King. 6. &c.*

Drawn into Brief Positions, Representing the True State and Intention of that Joynt of the *Line of Time*.

THE Consideration and Enquiry into the Former Parts of the *Line of Time*, from the First *Sabbath of the Creation*, have given a Foundation for these Two Great Principles concerning that *Line of Time*.

1. That there is such a *Line* from the very Beginning to the End of *Time*, given in so Wise and Holy Records, as those of Scripture are; seeing the General Wisdom given by God to all States, and the Historiographers of them, hath shewn it self in Keeping and Giving Accounts of *Time*, from as far to as far as they could reach: And this hath been, and is Esteem'd an Honourable Branch of Political Prudence, and of Nations Learned and Polite, and not Rude and Barbarous: And the more Exact such Accounts of *Time* are, the greater Esteem hath risen from them. He then that *Teacheth Man Knowledge*, shall not He Know? Shall not He be most Infalible in his Registeries of *Time*? Princip. 1.

2. That these Accounts of *Time* given in Scripture, carry the Great *Sabbatism* and Blessed State of the *Kingdom of Christ*, Impres'd and Engraven upon them, according to the various Advances of Divine Manifestations concerning it; and the Types given of it: First, as of the Blessed Seed in the Two Patriarchal Rolls; and *Paids-Gonias*, or Begettings of each Patriarch in those Rolls: Then of that Seed Vested and enfeoffed in a Promised Inheritance under *Abraham, Isaac, and Jacob*; And now as we shall see that Seed brought into the Possession of that Inheritance, and with this Advance of first a Moving *Tabernacle of Testimony*, even the *Testimony of the Divine Presence*, and of the Lord God dwelling in the midst of them; and then a *Priesthood and Government Exalted to a Fixed Stately Temple*, and to a *Kingly-state*, as a Type of the Great Priest upon the Throne, the Son of God himself; who yet does not so Retain the Honour in himself, but that he makes all his Servants *Kings and Priests*; on which Account, and as Representative Princ. 2.

tentative of it, God Promises to the Children of Israel, They should be to him a Kingdom of Priests, *Exod. 19. 10.*

Now then besides the Carrying on the *Line of Time* by that Joyn of it, upon which we are Entering; There are the very Admirable Engravings of the *Types*, and yet wonderful Care taken, to shew that the *Types* were but *Types*, and not the Complement or Fulfilling of the Great Promises of God to the Seed.

Prop. 1. This part of the *Line of Time*, as it is Precisely and Exactly a part of the *Line*, is just Four hundred and eighty Years, from the Going of the Children of Israel out of Egypt, to the Fourth Year of Solomon's Reign, when he began to Build the Temple of the Lord; with the Variation only from the First Month, to the Second Month. This is the clear and positive Assertion of the Divine Spirit, *1 King. 6. 5. v. 1.*

Prop. 2. Although the Time from which the 480 Years are Dated, is most precisely the Going of the Children of Israel out of Egypt; yet the Holy Spirit hath laid very Open to the due Searchers of Scripture this Beautiful Symmetry; That in the First Year after the Going out of Egypt, the Tabernacle of Testimony was under Immediate Preparation, though it was not Reared until the First Month of the Second Year: So the Beginning to Frame the Tabernacle, and the Beginning to Build the Temple, are the two Terms or Points of the Beginning and End of this Joyn of the *Line of Time*, Answering one another with great Beauty: There is therefore liberty to take that part of that Year, wherein the Tabernacle was first Commanded by God, to Answer to the Time of Solomon's Beginning to Build: And there will not be above a Months difference; One being the Second, and the Other probably in the Third Month.

Prop. 3. To shew the Finger of God pointing to the Testimony of his Presence and Dwelling, and having a Tabernacle with Men, the great Signature of his Kingdom, *Revel. 21. 3.* As these 480 Years Begin with the Tabernacle, and End in the Temple Begun; so the next Joyn of the 390 Days, viz. That of Ezekiel's lying on his Side, Bearing the Iniquity of the House of Israel, as It Begins Solomon's Temple, so it Ends in Ezekiel's Temple, given in Vision, (Solomon's after-Reign standing only in Reduction to either Joyn,) and the next Joyn, viz. the Forty Begin with Ezekiel's Temple, and End in Cyrus his Temple, Given in Decree; and the 2300 Even-Morns begin with that Temple of Cyrus, a Hedge; and End in the Temple of the New Jerusalem, which is the Sanctuary Justified: Who can think, This Stupendous Symmetry happen'd only by Chance? All which shall be further cleared under those Joyns, as they come to be treated of.

Prop. 4. Although the plain and down-right Letter of this Joyn be Four hundred and eighty Years, yet the Particulars of it, viz. the Forty Years in the Wilderness, and the 390 of the Judges, made 450, by the Addition of the Times of Servitude, and so Quoted by the Apostle Paul, are Full of great Mystery and Prophetick significancy. *Num. 14. 34. Acts 13. 20*

Prop. 5. The Forty Days for Years carry most significant Prefigurations of the Delay of the Kingdom of Christ, in the time of the Antichristian Apostacy; So that it is, evident the Images, the One are derived from the Other, as will appear on due Compare.

1. Those Forty Years were after the Deliverance from Pharaoh, lying as a Dragon in his River Nile, watching to Devour the Male-Children as soon as Born, that Israel might not Rise to a Kingdom; But God Delivered It out of his Hand, and it became a Kingdom. So the Antichristian Apostacy was after the Deliverance from the Roman Pagan Emperours, watching to Devour this Manly Birth, Christ in his Kingdom, who was yet Caught up to the Throne of God; of which Throne the Christian Empire was a Counter-part on Earth.

2. The First Defection from God was the Egyptian Idolatry of the Golden Calf, in pretence to Represent God Delivering them from Egypt, wherein Aaron the High Priest was so Deeply guilty. The Antichristian Idolatry was the Contrivance of Disguising the Pagan Idolatry, under Honour to God and Christ, Angels, Martyrs and Saints, by whom Christians were Deliver'd from Paganism.

3. The most Immediate Cause of that Forty Years Delay, and not Entering into Canaan, was a Professed Desire to Return to Egypt upon the Spies Misreport of the Promised Land. The Cause of the long Delay of the Kingdom of Christ, the Heavenly Country was a Design to Return to the Gentile Superstition and Idolatry, and an Earthly Grandieure upon it, as not liking the Purity and Spirituality of Christ's Kingdom.

4. The Witnesses against this Apostacy of the Children of Israel, were Caleb and Joshua, *Numb.*

14. The Witnesses against Antichristian Apostacy are Represented as Two, Revel. 11.

5. The Forty Years of the Wilderness were Determin'd according to Days for Years, the Beginning of this Mystick Character of Time; the Time of the Churches being in the Wilderness, is Days for Years, 1260 Days for 1260 Years, as They are Times and a Half-time, according to the Three Years and a half of the no Rain in the great Apostacy of the Ten Tribes, upon the Word of Elijah the Prophet: Compare James 5. 17. with Revel. c. 11. c. 12.

6. As the Forty two Encampings of the Children of Israel in the Wilderness, were as so many Delays before they came to Canaan; So are the Forty two Months given to the Gentiles, and to the Beast, (all which Time the True Church is in the Wilderness,) so many Stops before the Appearance of the 14400 on Mount Zion, the First Approach to the Heavenly Country, and New Jerusalem.

7. The Eagles Wings, and the Manna from Heaven that God vouchsafed to Israel, are Found in the Revelation, Chap. 2. 17. c. 12. 14. And as there was a Balam to Seduce the Israelites, so has the Christian Church to Seduce it in its Wilderness-state, a Balam, c. 2. 14. Even as a Jezebel, as Israel had in the Apostacy of the Ten Tribes, against which Elijah and Elisha were Witnesses.

8. As there was a Pillar of Cloud Resting on the Tabernacle to Secure it: So there is a Seal on the Christian Glory, that safeguards It, as in Reserve to Its Future Glory: And as the Cloud was a Night and Darkness to the Egyptians, and Light to the Israelites, Exod. 14. 20. So Spiritual Egypt is in a Dark Foul Place, Accounted therefore by Time of the Moon, as in the Night, or Forty two Months; But the true Israelitish Christian Church hath as the Appearance of Fire to Guide all its Motions; The Time therefore of the Witnesses and of the Church, is Accounted by the Day, or 1260 Days: And as the Cloud Taken off, was a Direction for Motion, to the Congregation of Israel towards Canaan: So the Taking of the Dark Cloud of Antichristianism from the Witnesses, gave all the First Motions and Beginnings to the Reformation, by the Profess'd Enemies of Images, viz. the Waldenses, John Hus, Jerom of Prague, Wickliff, the Bohemians; and then the Reformation it self, by Luther, &c. which Reformation is indeed but like that small part of the Tribes, Reuben, Gad, the Half-Tribe of Manasse, before the Rest Possessing part of the Promised Land: But still they were to be in Arms; Even so the Protestant Churches ought to be, and not to take Rest, Splendor, and Grandeur to themselves, till the Full Reformation; least that Sin find them out, Num. 32. 29.

9. The End of the Wilderness was the Promised Land by Joshua, or Jesus: So the True Jesus and his Kingdom, shall be the End of the Wilderness-state of the Christian Church.

10. As the Forty two Mansions were all Comprehended in the Forty Days for Years, and both in the Wilderness-state, So the 1260 Days of the Church in the Wilderness, Comprehend the Forty two Months both of the Gentiles and of the Beast; for all is a Wilderness-state.

11. As in the last part of the Forty Days for Years, there was an Entering of some of the Tribes into some part of the Promised Land, but not as in a settled State, or a State of Rest, but still to Go up to the War with their Brethren: So at the Last, viz. the Seventh part of the 1260 Days, and Forty two Months for Years, some Privileges of the New Jerusalem are as in a Apocaphtical Seventh, Vouchsafed; For these 1260 Days and 42 Months, are also made known by Time, viz. One Time, and Times, viz. Two Times, and Half-time, viz. Half of One Time; The Times then being Three, have six Halfe, and the Half-time over must be a Seventh Half: And this is the Time of the Reformation more Sabbatical than Any of the Former: Yet a Time not of Rest, but of the Churches Wilderness, and the Witnesses Sackcloth-state; as is this Day more Apparently seen in France and Savoy; All their Brethren therefore are to be suitably Affected, and not to be in a State of Exaltation. This Half-time of the Reformation Began at 1517, the last 180 of 1260, Beginning at 437, and so Ending at 1597.

12. The Forty Years, and Forty two Mansions, Ended just at the Passing over Jordan, which was a Beginning of the Possession of Canaan, and an End of the Wilderness-state; And yet there was a longer Tract of Time, Great Things to be done, ere that Character of Time, that God had Given Israel Rest round about, could be given, viz. According to All that he Swore unto their Fathers; And so that there stood not a man of all their Enemies before them; the Lord delivered all their Enemies into their hand; There failed not ought of any good thing, which the Lord had spoken unto the house of Israel; All this came to pass, Josh. 21. 44. 45. Before this, I say, there was after the Passing over Jordan, a Time beyond the Forty Years of the Wilderness, though much shorter then

2 Pet. 7.
19:

it; But it was a Time wherein the Discourses of the Infinite Power and Greatness of God were seen in a most wonderful manner: Even so there shall be a Space of 75 Years beyond the 1260 Years of the Churches Wilderness-state, before that perfect Rest, which God hath so solemnly promis'd and sworn to the Heirs of promise, and not any word shall fail, but there shall be Rest round about; But it shall be a Time wherein the Thunder of his Power, and the Vials of his Wrath shall be upon his Enemies, and working to the height for the Glory of his Saints.

Prop. 6. The Time from the Passing over Jordan, to the Time of the Request of Caleb to Joshua, must needs be exactly Seven Years; For it being but 38 Years from the time of his Going to spy the Land at 40 Years old, he must pass over Jordan in his Seventy eighth Year; and his Request being in his Eighty fifth Year; It must be Seven Years after the passing over Jordan. So far the Line of Time is made most certain in its Course in this part of it, *Josh. 14. 10.*

Prop. 7. The Time from this Request, to the Time that the Pillar is set up, that God had given Israel Rest round about, as was now cited, *Josh. 21. 44. 45.* is Three Years, and but Three Years. This is made certain by finding that just Three Years, and no more can be Allowed to make up the Four hundred and eighty Years, as shall be seen by the Particulars of the Time, as Scripture Accounts it, when the proper Occasion for settling that shall be presently come to.

In the mean time, there is the Concurrence of the Reason of Scripture-History here, that there might be about such a Time, for there was after Caleb's Request, Caleb's Conquest of the Land he desired, the Distribution of the Land by Lot to the Tribe of Judah, then to the Tribe of Ephraim, then to the Half-Tribe of Manasseh; then after some Blame-worthy, Lingerings, *Josh. 18. 4.* The Rest of the Land was Describ'd, and the Distribution of it made to the Seven Tribes by Lot, the Appointing Cities to the Levites, and Cities of Refuge; Sure All this might reasonably take up Three Years.

And according to the Speed Joshua made, which yet by the Spirit of God is Accounted a Long Time, or many Days, *Josh. 11. 18.* It might all be Compriz'd in those Three Years.

Prop. 8. The many and High Words the Divine Spirit hath plac'd on this very Point of Time, and the High Result of the Israelitish Settlement in the Land of Promise, does Assure, It was the very Point of Time, and of Coming to the Land, from whence the Sabbath of the Seventh Year was to Spring, viz. out of the Six Foregoing Years of Plowing, Sowing, Pruning, Reaping, and Gathering: For though there are several Accounts of Israel's V. stories, and of the Lands having Rest from War, yet there is none like this to be the Epoch; Because here was the Settlement of Israel in its Twelve Tribes, in the Land God gave them; and here God Gave Israel Rest, that here All might in a Just, Full, and Universal Order, begin to Sow, Prune, Reap, and Gather the whole Land; and so Celebrate the Sabbatick-Year together, and not One part of the Land before Other Parts of the Land; which ought not to be suppos'd: At this Time therefore when All the Land was Vested by Lot, each Tribes Inheritance in each Tribe; and All Israel had Rest to Attend their Husbandry, then was the Sabbatishn of Years Fixt also, viz. at the End of Seven Years from this very Time: And the Epoch is by the Spirit of God Set up, Engraven, and Flourished; that it might be an Epoch for Following-time of Greatest Remark.

Prop. 9. The very Sabbatick-Year it self is at the End of Six Years, Beginning from the Former solemn Account of Israel's having Rest.

Now this very Sabbatick Year after the Six Years of Work, was, as it were, the Livery and Seisin God took of this Land, as the Type of the Kingdom of Christ, and the Heavenly Canaan; And it was the Tenure by which the Children of Israel held it: And when they had neglected, and dealt unfaithfully in that Acknowledgment, they were led Captive to Babylon, that the Land might have its Full Satisfaction of Sabbaths, 2 Chron. 36. 21. And when they denied to Proclaim the Liberty proper to that Sabbatical Year, God Proclaim'd for them a Liberty to the Sword, &c. Jerem. 34. 17.

For this Sabbatick Year in the Rest of Themselves, and their Servants, and the very Creatures, and in the Spontaneous Production of the Earth, was the Great Pledge of the Great Sabbatishn, and Paradisiack-State of the Kingdom of Christ; wherein the Curse upon the First Adam and his Posterity of Eating in the Sweat of his Brows, shall be taken off by the Second Adam, and Daily Bread given us from Heaven according to the Day.

Prop. 10. From the First Sabbatick Year sprang the Jubilees, a more Noble Sabbatishn and Type of the Kingdom of Christ, as shall be shewn in the larger Discourse upon the Line of Time.

Prop. 11.

Prop. 11. The First Sabbathick-Year then being Granted to be the Seventh from *Israels* having so Monumental a Rest, as was Described; the next Character of Time that follows, is, the *Lands having Rest*; which that it may be the better understood, is to be Distinguished from the *Lands having Rest from War*, Josh. 14. ult. For that Rest is Limited and Restrained to a Rest from War: But the Absolute Rest of the Land is the Sabbathical Rest, wherein *It Sabbath'd a Sabbath of Rest unto the Lord*: And from this very Point is Carried on the Course of Time to the very Fourth Year of *Solomon*, when he Began the Temple, which made the 480th Year from the Going of the Children of Israel out of Egypt. So these Three Rests are Distinct; viz. 1. The Land having Rest from War. 2. *Israels* having Rest in Freedom from War, and in having Full Possession by Lot of the Land Sworn to them. 3. From this Sprang the Third of Great Account, viz. the Land having the Rest of a Sabbathical Year, Seven Years after *Israels* having Rest. And this Rest hath Four distinct Mentions carrying on Time from that Sabbathical-Year, for the Full Space of 200 Years, viz. Judges 3. v. 11. After the Conquest of *Chuschan Rishathaim*; There is the First mention of the Land It-self having Rest; And it had Rest Forty Years, v. 30. After the Subduing *Moab* by *Ehud*, It had Rest 80 Years: Chap. 5. v. 30. After the Deliverance by *Deborah*, It had Rest Forty Years: And chap. 8. 28. However the Translation renders it there, *Quietness*; yet the Hebrew Word is the very same, *The Land had Rest in the Days of Gideon Forty Years*; 200 Years in the whole: and after this we Read no more of the *Lands having Rest*, in the whole Book of Judges.

Prop. 12. The Course of Time, to the Fourth of *Solomon's* Beginning the Temple, is Carried on by the Years of *Abimelech's* short Kingship, of the Judges Judicature, and of the Reign of *Saul*, together with *Samuel's* Predecessure, of the Reign of *David*, and *Solomon's* Three First Years; which upon Scripture-enquiry being Found to be 222, and Added to the 200 of the *Lands having Rest*, the Forty in the Wilderness, and the Seventeen from the passing over Jordan, to the *Lands having Rest*, make the Beginning of *Solomon's* Fourth Year, just Four Hundred and Eighty: And these fill up the Space of this part of the Line of Time, as it is pure and entire by It-self.

Propos. 13. The Years of Servitude that are Given distinct among the Years of Rest, and of the Judges Judicature, are One hundred and eleven Years; which being Joynd with the Years of the Judges, and of the *Lands having Rest*, first, as under *Obthiel*, (Found to be 330 upon exact Scripture-Account,) make the 450 Years the Apostle mentions, as Time of the Judges, Acts 13. 20. And thus we see each Account hath its Foot upon the Sacred Letter of Scripture.

Prop. 14. But the One hundred and eleven Years of Servitude, however Accounted in the Book of Judges, are no true part of the Course of the Line of Time, but for Great Reasons Added to the Years of Rest, and of Judicature, by the Spirit of God in the History of the Judges; and for the same Reasons taken from the History, and given, as of the Body of the Judges Time, but under the Limitation of, as it were, Four hundred and fifty Years, by the Apostle, Acts 13.

To settle each of These as they come in Order, by such Assuring Scripture-Arguments as shall Arise in the Progress of these Propositions, shall now be the Aim and Endeavour of my proceeding in them.

Prop. 15. The Land of Canaan is called often, *Gods Rest*, as the Great Type of the Sabbathical Rest that Remains to the People of God. Now that wherein It was so High a Type, was this, That as soon as *Israel* came into a State of Full Possession and Rest, as that they might Six Years Cultivate it, It was to Sabbathize a Sabbath, or Rest a Rest to God: This is most Evident, *Leviticus* 25. v. 1. 2. It is most Emphatically said, That, not the People, but the Land should keep a Sabbath or Rest to the Lord; and after Six Years Sowing the Land, the Seventh Year should be a Sabbath of Rest unto the Lord. Now that All Sabbathism led to that Great Sabbathism that Remains to the people of God, is most Evident by the Apostles Discourse, *Heb. 4.* As therefore by the Sabbathick Year God took Possession of it as his Rest, so He gave it to *Israel* to Hold it by that Title. What Sense therefore so probable to be the Sense of the Land having Rest, as this Sabbathical Rest, seeing it was a Sabbathical Land?

Prop. 16. The Land could not have this Rest, till it had first had Rest from War, which we are Assured by *Caleb's* Age and Conquest of *Hebron*, could not be until Seven Years after the passing over Jordan; nor could It in Scripture-Reason be, till the Tribes were each settled in his Lot, that All might in a Full, Just, and Universal Order begin to Sow, Prune, Reap, and Gather the whole Land; and so the Land together Celebrate the Sabbathick Year: Seeing then Gods

Rest was the peculiar Character of that Land, it was most fit to be for some Space, the *Era* of Time to *Israel*; and so God gives it for 200 Years the First Forty after the mention of *Othniel's* Victory; and so on for 200 Years; that it might be an Assurance to *Israel*, they had that very Land that God had Sworn to them; Because it was his Rest, that is, the Type of that Rest; and from which the *Apostates* were Excluded; as of whom God had Sworn, They should not Enter into his Rest. To shew therefore God had given them the Land He had so solemnly Promised; It is said, the Land had Rest, or as the Word signifies, had had Quietness from Plowing, Sowing, &c. First 40, then 80 joyn'd to that 40, and then Two Forties joyn'd to them; till the whole arose to 200 Years, since the Land Sabbath'd a Sabbath to the Lord; and so it carried Letters Parents, as I may say, of being a Type of the Rest of God; Even as it is called Sacramentally, God's Rest.

Prop. 17. For such a Time therefore, as Two hundred Years, as a sufficient Time of Prescription for the Possession of that Land by the Children of *Israel*, sworn to their Fathers; the Accounts of Time are kept from the Lands having first had the Rest or Quietness, by the First Sabbatical Year for the Space of Two hundred Years: After that through the whole Book of Judges, there is no more mention of the Land having had Rest, but Time is accounted by the Time of the Judges Judicature; which is another Great Argument, This is the true Sense and Intention of the Words, The Land had Rest: It being certain, the Land had Quietness from War, for several Intervals or Spaces of Time, after the Days of Gideon; and yet after that, there is no more use of that Character of Time, because the Land, viz. of Prescribing for the Possession, was sufficiently serv'd.

The First Use therefore of these Words, I look upon to be a Testimonial of God's Promise Fulfill'd to the Children of *Abraham*, *Isaac*, and *Jacob*: For as God was pleas'd to set up a Monument of his Breach of Promise, as he is pleas'd to call it, viz. the Falling of the Carkasses of the Unbelievers in the Wilderness, in just Judgment upon their Unbelief; So he Establishes the Lands Quiet in a Sabbatical Year, as a Monument of his Fulfilling his Promise to their Children; from which his Spirit Dated for 200 Years after, to shew the Truth of his Promise.

Prop. 18. The Tribe of *Judah* particularly and especially, was to Hold the Land of Promise by this Tenure of Sabbathism, till Shiloh the Lord of Sabbath should Come in the Flesh: When therefore they were under a Sequestration from that Land, during the Seventy Years Captivity in *Babylon*; both to shew their Neglect of that Tribute, and that the Land was to be a Sabbatical Land, till That Lord of Sabbath Came: It was to Enjoy Sabbaths during that Captivity, and the Sabbaths were to be of Seventy Years; the Sabbatick Number Seven, Multiplied into Seven Tens, or Ten Sevens of Years, from the time it lay Desolate, till It came under Free and Full Tillage, and Inhabitation again, as *Zechary* also intimates, Chap. 1. 12.

And when there was between the Captivity of *Babylon*, and the Desolations of the Sabbatical Land by the *Romans* that Remain to this Day, as a Judgment for their Killing the Lord of Sabbath; a Time cut out from the Times given to the *Genesis* 5. It was in Sabbatical Numbers and Types, Seventy Weekly of Years, or Seven Tens of Sabbatical years.

Here therefore the Reason plainly comes in, why before every Giving this Character of Time, the Land had Rest: This is the Order, First, the Years of *Israel's* Oppression and Servitude are Given; then a Rescue and Reprizal from that Servitude or Oppression; and then an Account of Time thus Engraven, The Land had Rest so many years; that is, since the Land had Enjoyed the Quieness of the First Sabbath, It Sabbath'd to *Jehovah*: It was first Forty, and then each Number to be Added to that Forty, as hath been shewn: And all was to shew, *Israel* the Sabbatical People of the Sabbatical Land, was Rescued and Reprized by Sabbathism; so Judges 3. 11. v. 30. so Chap. 5. 31. so Chap. 8. 28.

Prop. 19. This Expression, the Land had Rest so many years, is never used any more in Scripture with the Peculiarity of the Lands having Rest, except 2 Chron. 14. 1. the Land in *Asa's* Days was Quiet ten years; or in the very same Hebrew Word used these Four times, so often mentioned, the Land Rested ten years. Now seeing the Lands having Rest in the one and in the other Place, seems to Require the same Exposition: It is worthy our Care to Adjust the One to the Other, in these following Particulars,

1. It is true, there is a Difference in the Form of the Word; or as it is call'd, the Conjugation of the Word in the one place, and in the other places: For in the places before-mention'd in the

the History of the Judges; the Word signifies in that Form, the Land was made to Rest: Here It signifies, the Land Naturally Rested in Course: The Mentions in the Judges Refer All to the very First Resting of the Land, which was a being made to Rest by an especial Care, upon the Command and Injunction of God; Thus the First Resting was a kind of being made to Rest; But when the Course of Sabbatical years was settled, and they came in their own Order, the Land more Naturally Rested: And this is the more Remarkable, because it is said in the same Form used in the Judges, the Kingdom was Quieted, or made to be Quiet by a singular Dispose of Providence, 2 Chron. 14. 5. But the Land Rested as in Course, v. 1.

2. The Ten years therefore that the Land Rested in Asa's Days, were Ten Sabbatical years, that by a special Ordination of God fell out in his Life; For his Reign being long, viz. Forty one years, his Life might very well be supposed to Reach the years of David, and to contain Ten Sabbatical years; For it is said, the Land Rested, not in his Reign, but in his Days, Ten Years.

3. This Sense is justified by the Account in the Following History of Asa; For there were not only 10, but 14 years Freedom from War, wherein the Land had Quiet in that sense; The Ethiopian, rather pitched Battle, than War, is expressly Given to have been in his Fifteenth year, Chap. 15. 10. before which time his War with Baasha did not Begin; For That Fifteenth year of his proper Reign, was the Five and thirtieth year of his Kingdom from the time of the Division of the Tribes into Two Kingdoms, v. 19. For else Baasha beginning to Reign in Asa's Third year, and Reigning but Twenty four years, could not Reach Asa's Thirty sixth year, 1 Kings 15. 23. But so It is Given, because the War with Baasha was on Baasha's Fear, the Kingdom might return to Asa, in so Eminent an Appearance of God with him against the Ethiopian, and in his Reformation before and after that Fight; the occasion then of the War being the Division of the Tribes into Two Kingdoms, It is Dated as the Thirty fifth year of Asa's Divided Kingdom.

4. The Reason of so peculiar mention of the Lands Resting, and the Ordination of Ten Sabbatical years in Asa's Days, was to shew in the time of so Good and Reforming a King, that the Land was Sabbatical still, and the Sabbaticallness of it produc'd a Quiet of the Kingdom, by an immediate Efficacy of the Power and Providence of God; and therefore the Lands Resting, viz. Sabbatically is again joyn'd, v. 6. with Asa's having no War, and God giving him Rest; to shew the Lands Sabbatical Rest, and Rest from War, even as in the Book of Judges are closely coupled.

5. That which strengthens this Interpretation of Asa's time of Peace and War, is, that Asa after his Ethiopian Victory, not Relying on God, who had Given Him so Great an Experiment of his Grace and Power, but Flying to the Help of the King of Assyria had Wars threaten'd on Him; And so for Eight years, while Baasha liv'd, there was War from the first Breaking out, all the Days Baasha liv'd with Asa; which is call'd, All their Days, 1 Kings 15. 32.

Prop. 20. The Rest given by God to David, to Solomon, to Jehoshaphat, Sprang from the same Sabbatical Title, their being Holy Kings, Types of the Lord of Sabbath, and Rulers over the Sabbatical Land, the Type of Gods Rest, 2 Sam. 7. 1. 1 Kings 14. 2 Chron. 6. 31. And the Temple is styl'd a House of Rest, Chap. 28. 2. And Solomon, whose Kingdom was an Extraordinary Type of the Kingdom of Christ, for the Peace and the Lustre of it, is call'd, A Man of Rest, Chap. 22. 9. The Bottom and Ground-work of all these Expressions, is that Great Rest or Sabbatism that Remains to the People of God, of which the Land of Canaan Sabbatizing to Jehovah, was the Great standing Type; And from that Sabbatical Rest, there is, as at all times, a Quick, Free, and Easy Translation from the Sabbatical Rest, to the Rest of Peace, Quiet, and Tranquillity, as Essential to the Great Sabbatism, and so the Natural Product of the Type; which is the Summary Account of the Sense of the Lands having Rest, viz. the Sabbatical Rest; and in the Vertue of that, a Rest of Tranquillity for so many years, to be joyn'd first to that Rest, and then to the Years, which were before joyn'd to that First Rest, or Sabbatical Year, when that Sabbatical Livery and Seizin was taken, and the Years of Servitude lay cover'd under them.

Prop. 21. The Sense then of the Lands having been made to Rest, first Forty years, is, That at the Conquest of Othniel over Chuschan Rishathaim, It was Forty years since the Lands first Sabbatical year; And from thence Sprang, except the Detachment of the Eight years of Servitude under Chuschan Rishathaim, a Tranquillity of Forty years; as also Othniel's Victory, and a Tranquillity Chap. 3. 11. Followed. 2. The Sense of the Lands having been made to Rest Eighty years, is, That from Verse 30. the End of the Fore-mentioned Forty years, the Land had been made to Rest, by that First

Sabbatical-Res. Eighty years more to be Added to those Forty; and except those Eighteen years of *Servitude* under *Eglon* King of *Moab*; It had had so long *Tranquillity*; and then *Victory* over *Moab* by *Ehud*; and a Following *Tranquillity*; All Springing from the Covenant of *Sabbatism*: The Sense of the Land having been made to Rest Forty years more, Chap. 5. 31. That from the End of the last Eighty years, there had Run Forty years more to be Added to the First Forty, and to the Eighty; and except some Trouble by the *Philistines* under *Shamgar*, not brought into Account of Time; and Twenty years Oppression under *Jabin* King of *Midian*, It had a *Tranquillity* of Forty years, and the Victory of *Barak* and *Deborah* Flowing from Rest; the Lands having been made to Rest the last Forty years, Chap. 8. 28. is to be understood of Forty years more to be Added to the Foregoing 160, since the Lands First *Sabbatical-year*, which produced *Gideon's* Victory, and the *Tranquillity* in his Days: But those Forty years did not end at his Victory, but Run throughour his Life; Who is therefore Noted to Die in a good old Age: And so they joynd the Three years of *Abimelech's* Kingship. So these Years have all a Retrospect to their Original, the First *Sabbatical-year*, and then they Run forward to *Abimelech's* Three years, and the rest of Times of the Judges following.

Prop. 22. That which besides many other Collateral Arguments to be given in a larger Discourse Holds this Sense close to those words, *The Land had Rest*; is, That the whole Time from the Going out of *Egypt*, to *Solomon's* Fourth year, was but Four hundred eighty years, and no more; Given with all Exactness, as that part of the Line of Time, in its most proper place; Indenting with the 430 years before it; and laying Hold on the years of *Ezekiel's* lying on his side, Following it, and so still forward to 2300 *Evers-Morns* Following them, till the Great *Justification* of the Sanctuary, in the *Sabbatism* of the Kingdom of *Christ*. This as being a part of the Line of Time but once Given, we may claim for it a Supreme Providence Guarding It. And it is most Positive:

But if it could be any way Question'd.

Prop. 23. That which Appears an Unanswerable Argument, that the years from the Going out of *Egypt*, to the Fourth of *Solomon*, could be no more than Four hundred and eighty years; is, That the Four Times Repeated Genealogy of our Lord's Progenitors, Assign but Four Persons in the *Paido-Gonia*, or Begetting to Bear up Three hundred sixty six of these years, viz. *Salmon*, *Booz*, *Obed*, *Jesse*: These not only by their long Lives, but late Begetting, (as *Jesse*, to give Light to this very Matter, is noted by the Holy Spirit, 1 Sam. 17. 13. to Go for an old man in these days.) Each in their successive Generating must Continue, and Draw out the Space of Time from Forty years after the Going out of *Egypt*, to *David's* Birth, (which was just Seventy four years before *Solomon's* Fourth year, viz. Seventy of *David's* Life, and Four of *Solomon's* own Reign,) and so Run equal with 366 years, so making 480 in all.

Now if a Wonderful and even Miraculous Begetting must be Consented to, in what the Express Letter of the Four hundred eighty years, and a Four Times, as was said, Repeated Genealogy, Twice in the Old, Twice in the New Testament, Giving only Four Persons from passing over *Jordan*, to *Solomon's* 4th year, to sustain 366 years require; Yet this Miraculous Begetting ought not to be strain'd any further than these 480 years so require, or to sustain an 111 years more, because of the Apostles occasional Assigning an 111 years more to the Judges, (of which we will presently search the Reason.) The leaving out *Abaziah*, *Joash*, and *Amariah*, in a Genealogy Bounded by Fourteens, Matt. 1. and but once so given, and twice otherwise given, Resolving all Doubts, will by no means parallel this Case.

Prop. 24. If then there be no more than Four hundred eighty years from the Going out of *Egypt*, to *Solomon's* Fourth year; There can be no other Sense of the Lands having Rest so many years, but what I have now given; For the years of Rest, and the years of the Judges, with what years are Ascribed to *Saul*, *David*, and Four of *Solomon's*, make up with the Forty in the Wilderness, and Seventeen from the passing over *Jordan*, to the Lands being made to Rest in the First *Sabbatical-year*, the Full Four hundred and eighty: So that there can be no room for the years of *Servitude*, and the years of Rest Apart and Distinct one from another; And if they lye together, as indeed they do, How can those be Accounted Forty years of Rest, that must take in Eight of *Servitude*? or those Eighty, that must take in Eighteen of the contrary? or those Forty that take in Twenty? or the last Forty be years of Rest, that must entertain Seven of *Servitude*? There must therefore of necessity be some other Sense found for the Lands having Rest; and what more probable

probable Sense, nay what other Sense than what I have labour'd to make so clear?

Prop. 25. The particular Giving the several smaller Parcels of this Part of the *Line of Time*, appears to be on purpose to deliver us upon close search from mistake, when the *Spirit of God* had so great Occasion to Represent both by the *Sacred Historian*, and by the *Apostle*, the years of *Servitude*, as if they were Distinct years from the years of *Rest*, and so that the years of *Rest* were of pure *Rest*, or unmixed *Tranquillity*, which they are not.

Prop. 26. The superseding all mention of the *Lands having Rest* after the *Days of Gideon*, although there is still mention of the years of *Servitude*, and so a contrary *Rest* suppos'd, plainly shews, There was a peculiar Sense of the *Lands having Rest*, reaching to such a Number of years as 200 years, and no more.

Prop. 27. The *History* of the *Judges* Represents the years of *Rest* and of *Servitude*, as Distinctly Opposite one to the other, that when one was, the other was not; as also the years of the *Judges Judicature*, as Distinct years from the years of *Servitude*. Those two sorts of Years being Folded together, make just *Four hundred and fifty*: This gave just occasion to the *Apostle Paul* to say, *God gave Israel Judges*, as it were, *Four hundred years and fifty*, taking them as they lay.

Prop. 28. The *Sacred History* and the *Apostle Paul* thus Concurring in Appearance, against so Positive and plain an Account of Time, as 1 *Kings* 6.1. and against a most necessary contrary Inference from the *Genealogy* of the Ancestors of our Lord Four times Given, That without an Extraordinary Miraculous Power, there could not be sustain'd, 450 years of *Judges Times*, by the Four Persons only nam'd to do it; There must needs be some Great Reason for so doing, in which Both join'd, which ought Diligently to be Enquired by all the *Searchers of Scripture*; But in the mean time, the Foundation of the *Scripture Line* stands sure, having so sure *Seals*.

Prop. 29. There is therefore Care taken by the *Divine Spirit*, there should be no Contradiction between *Scripture* and *Scripture*-Assertions, or just *Scripture* Consequence; For though the *History* of the *Judges* gives the years of *Servitude*, as distinctly opposite, yet it leaves room for a very Distant Sense of the *Lands having rest*, from its being in a state of *Tranquillity* and *Freedom* from War during those years; And though a *Tranquillity* did Concur and spring from that *Rest of the Land* Intended, yet how long that *Tranquillity* lasted, is to be learn'd, not from the years of *Rest*, but from the years of *Servitude*: Because Detaching the years of *Servitude*, the *Rest* were years of *Tranquillity*, and yet not such *Tranquillity*, but that the *Philistines* made an Incurſion, and *Shamgar* miraculously *Slew six hundred with an Ox-Goad*; which shews, That pure *Tranquillity* was not the Sense of the *Lands having Rest*: For though that Incurſion of the *Philistines* was not a *Servitude*, yet it had so Broken the *Tranquillity*, that where-ever it Fell, the Land could not be in a perfect pure *Tranquillity* at that Time in such a Sense, as the Character of Time, [*The Land had Rest*] so many, or so many years would have required: Which shews, there must be another Sense found of those Words, even as hath been Given; and that takes in within themselves all years, whether of *Servitude*, or *Freedom* and *Tranquillity*: So that it should not be Infer'd with any necessary, or so much as just Consequence, that there were so many years of *Rest*, and so many of *Servitude*, more than the *Four hundred and eighty years* would admit; For the *Land having Rest*, or a First *Sabbatical year*, so many, and so many years, will take in all the variety of those years of *Freedom* or *Servitude*, of *Tranquillity* or *Oppression*, and yet not swell the Time of the *Judges* beyond their Proportion in the 480 years; but the years in the *History* of the *Judges*, may exactly agree with those in the *Kings* 1. Chap. 6. 1. to be only 480.

Prop. 30. In the very same manner the *Apostle Paul* by the *Divine Spirit* prefixing *Hor*, or, as it were, before the 450, puts us upon Enquiry, What should be the meaning of that Limitation, and how those 450 may be so understood, as not to run foul upon the 480, and no more, from the going out of *Egypt*, to the *Fourth of Solomon*: It is therefore Remarkable, He puts the same *Hor* before the *Forty years of Bearing their Manners*, or Nurturing and Supporting Them in the *Wilderness*; For taking the Word either way, It is very plain, Those *Forty years* of special Note and Remark, were but *Thirty eight*; Two years being Elaps'd, when God Appointed a Day for a Tear; so that in Consideration of that the *Apostle* put an, as it were, both before those *Forty*, which were at that Remarkable Appointment but *Thirty eight*, though they were

indeed by Recollection *Forty* exactly, in the whole Time of the *Wilderness*. But before *Samuel* and *Saul's* Time, he sets no such, As it were, It being a Record of Time given only there in all the Scripture; and so is with Greatest certainty there Given: Because thereby every part and parcel of the *Four hundred and eighty years* is Fixt, except the *Three years* between *Caleb's Request* forespoken of, and the Full Rest of *Israel*, from whence the *Six years* to the *Lands Sabbatical Rest* Run; and thereby They are Fixt also. God making Recompence so for the Incertainty that might arise from the great Occasion he had of Representing the *Times of the Judges*, as *Four hundred fifty years*.

Prop. 31. The Spirit of God hath been pleas'd to Add one other Note, by which we may know, All Time Fell under that Character of Time, that the Land had Rest, for those First *Two hundred years*; During that Time there is no Account of any of the *Judges years of Judicature*, which are after exactly Given, when the Rest ceas'd to be Given, as a Character of Time Fully Comprehensive of All that Time: So that *Othniel's*, *Ehud's*, *Deborah's* Times of Judicature are put under that of Rest, and no way to be known, what Spaces they were, nor *Gideon's*, with any Exactness, but that the last of those Given Years of Rest, viz. of the last *Forty years* of the *Lands having had Rest*, ended with *Gideon's* Life: Nor can we tell how to place *Shamgar's* Victorious Judicatory Act any where, but within the Tranquillity that followed after *Ehud's* Victory, seeing it would not be Decent to place so Renowned an Action, as the *Killing Six hundred Philistines* with an *Ox-Goad*, in the Time of the *Midianitish Servitude*; And yet to shew, Tranquillity, nor Keeping close with God, was Nail'd to any *Judges Time*; the both Unholiness and Unhappiness of the After-times of *Shamgar's* Judicature, is Remark'd by *Deborah*, on purpose, Chap. 5, 6, 7, 8. in both the *Idolatry* and *Calamity*, to Relieve us against an Objection from Chap. 2, 15. In which it might seem All the Time of any Judge was a Time of Freedom from *Idolatry*; and that, not till each Judge died, The People Return'd and Corrupted themselves; and also from *Calamity*; For the Lord was with each Judge, whom he Raised up, while that Judge lived: From whence it might be Inferred, The Time of Rest was the Time of each *Judges* Judicature spoken of last: But neither can so long Judicatures, especially as *Ehud's*, be suppos'd. And what *Deborah* speaks of *Shamgar's* Time, that the *High-ways* were unoccupied, by reason of Danger, and that *They chose new Gods*, and that *War was in the Gates*; and yet in regard of Servitude, neither *Spear* nor *Shield* was seen among *Forty thousand of Israel*; Makes most Evident, the *Judges Times* were only the best part of Time in both regards: But that the Time of Rest spoken of here, had no Dependence on the *Judges Life*, but lookt to quite another thing, seeing that a Judge's Time might be a Time both of Corruption and of Servitude, and so not of Rest; And therefore some other Sense must be Found of the *Lands having had*, or made been to Rest.

Prop. 32. The Grand Reason then, wherein the *Sacred History*, and the *Apostle* Unite, for Representing the Years of Servitude, and the Years of Rest, as Distinct, and so, more, than other Reasons of Scripture can Allow, is to be search'd; and what can it be but that Uniform Reason that Appears throughout Scripture; viz. That when-ever God had given any Great Type of the Kingdom of Christ, He still either leaves Things so to themselves, as that they should Discover themselves not to be the *Anti-type*, by the Sins of them that Enjoy them, bringing Weakness and Defect upon them; Or God by Absolute Free disposes of Providence, hath manifested, They were not the Great End to which He intended to lead his Servants. Thus to give but two Instances, one in each kind; The *Israelites* by their Sins Incurring the *Forty years Wilderness-State*, shew'd, the *Redemption from Egypt*, was not the Great *Redemption*: And thus, God making *Abraham*, *Isaac*, and *Jacob*, the Primary Heirs of Promise, and yet not Giving them to Rest their Foot upon the Land of Promise, but only to Sojourn there; plainly Declar'd, That was but a Type of the Land of Promise. So to shew, the Land of Canaan, that *Joshua* brought *Israel* into, was not God's Rest, but only the Type of it. The Years of Servitude are set as so many Distinct years, and in Counter-distinction to the Years, when the Land first was made to Rest to *Jehorab*, to shew, That even that *Sabbatical Land* was not the *Sabbatism*, that Remained to the People of God: Thus the Apostle reasons along the first part of *Heb. Chap. 4*.

Prop. 33. The Holy Spirit is therefore pleas'd with Admirable Wisdom to Frame the Aspect of this Time with the Checker-work of Servitude and of Rest; that it might appear, that God had perform'd his Promise, in Giving that Land of Rest and *Sabbatism* to *Israel*, that he had sworn to their Fathers; and that yet it was not the True *Sabbatism* he intended; Because the State

State of the People in Possession of it was Defil'd with *Servitude*, which the State of *True Sabbatism* should not be; and that therefore, they should, as their *Fathers* did, *Seek the Heavenly Country*, and the Rest of that, and know they were but *Strangers and Pilgrims* in this.

To this end therefore the History is thus Fram'd: 1. The Years of *Servitude*, (as if they were self-subsistent Years, or Years different from the Years of Rest first,) and then of Rest are set one over-against the other; that, as there were so many years of *Servitude*; shewing, it was not that Rest; So there were so many Years of Rest, in Assurance, that God was mindful of his Promise; And in that, the Years of Rest Exceeded the other, It might appear; It was both the Rest that God had promised, and that yet It was not the *High Rest* he intended. Thus the Frame stands in the open and outward Appearance, and looks as Compos'd of distinct Years of *Servitude* and of Rest, so as to rise to the Years the *Apostle* Accounts to the Judges.

2. Upon a closer Inspection and Search, the Years of Rest enclose so many Years since the First *Sabbatical Rest*, whereof there were so many Years of *Servitude* to be Detach'd, and the Rest were years of *Tranquility* in the Vertue of that *Sabbatical-Rest*, by which All were Dated.

Now which way soever This be weigh'd, It is plain, The Rest of *Canaan*, however *Sabbatically sealed*, could not be any more than the Type of the Rest of God; For if the years of *Oppression*, are taken as so many distinct years, Then they stand as *Monuments* visibly to be seen, even as they were Design'd, that This was not the Rest. Therefore they are set first, before the years of Rest are given, that they might be most in View; and that then, they may fall under, and within the years Character'd by Rest that follow after to be named. But if *Times* are Calculated by Compare of Scripture, and It be found that the Years of Rest, viz. from the First *Sabbatical-rest*, Comprehend the years of *Servitude*, as well as of *Tranquility*, and still that a New Rest or *Tranquility* sprang from *Sabbatism*; Then hereby it grows most Evident, That the Rest is not the *True Rest* of God, but that it is a Type of it, that should secure the Land of *Sabbath* to the People of *Sabbath*, till the Lord of *Sabbath* should be Rejected and Crucified by them; by which they Forfeited all *Sabbatism*, and their Land was, as I may say, *Desabbatiz'd*; and which is most remarkable, (as the Lord of *Sabbath* silently Foretells) on that very *Sabbath* they had so violated, by Crucifying the Lord of it, their Flight would be hinder'd, and so the Calamity unfold them, and last, until the Lord of *Sabbatism* Comes with his Supreme *Sabbatism*; And then They as the Ancient People of *Sabbatism* shall be Repriz'd also from their long Desolations into it.

Prop. 24. According to this State of Things in the History of the Judges, the *Apostle Acts* 13. lays his whole Discourse.

1. His Principal End is, the Glad tidings of the Promise made to the fathers; fulfill'd in the Resurrection of Christ from the Dead; In whom, as in the First Fruits, is Included the Resurrection of All his Saints who have slept in Him, and the Participation of his Living Remaining Saints in the Kingdom of the Resurrection, to which Christ was Begotten in the very Day of his Resurrection. (Quoted from the Second Psalm,) the very Character of the Kingdom of Christ. This is the very Center of the Apostles Discourse, vers. 32, 33.

2. As it were to Difference that State from this Rest of *Canaan*, that Bore a Vicissitude of Rest and *Servitude*; He adds, The Resurrection contains in it an Impossibility of Return to Corruption: but it is the Sure Mercies of David.

3. That He may shew this State is not only peculiar to Christ, but to all his Saints: He Quotes the Promise in all its Extent to Christ, and to the Saints, as to the Head, and to the Members. I will Give not Thee, but Thou in the whole Body, the Sure Mercies of David; a Promise taken out of *Esay* 55. Containing a large Description of the *Paradisiack Kingdom* of Christ; when in Stead of the Briar (shall come up the Fir tree, and in Stead of the Thorn, the Myrtle-tree; And It shall be to the Lord for a Sign and a Memorial not to be cut off, as in the First Paradise It was.

3. By finding the Kingdom of Christ to be the Center of the Discourse of the *Apostle*, We find also the Design of the First part of the Discourse to be, That God's First Choice of the Fathers was not an Immediate Vesting Them in Rest; For an Egyptian Slavery Interposes: The Deliverance from Egypt, though with a High Arm, as it were, was not that Rest; because there were Forty Years in the Wilderness after it; God Cast out Seven Nations, and Gave them that Land by Lot, and yet That was not the Rest of God; For God in regard of the many Oppressions They were under, Gave them the Government of Judges, as Vindicators of their Liberty, a Type of Him, whose Government is call'd Judgment, Because in Righteousness he judgeth and maketh War; and

and who shall judge his People, and the very Ends of the Earth in Righteousness and Equity : And so shew; Their Oppressions Demonstrated, That Land was not their Rest ; The History of Scripture hath given their Years of Oppression, as so many distinct Years ; which joyned with the Years from the Time the Land had Rest, and of their Judges, to the Days of Samuel the Prophet, make Four hundred and fifty Years, as in that View and Landchap ; Now the Apostle writes upon the Historial Landchap, and at this Time is not giving a Line of Time, but making use of a Scripture Landchap, as of Melchisedech in Sacred Story, Given without Father, &c. or Genealogy : and here he applies this, As he did that to his present purpose ; And so how many Years those 450 will indeed, and effectively make, must be Found by the Scripture-Line of Time ; seeing the Apostle, to Awaken Enquiry, says, That Space in which God gave them Judges, Looks, as it were, But He does not say Indeed it was 450 Years. And when They of Israel desired a King, as if that would bring them to Rest ; God to shew them, that was not the Point they wanted, Gave them a King, but not of the Scepter'd Tribe ; nor that could be therefore so much as a Type of Rest, For God Gave Him in Anger, and Took him away in Wrath, even Saul the Son of Cis, a Benjamite, and not of the Tribe of Judah. And according to the Great Design of the Apostle's Discourse, the Magistracy of Samuel, though most Excellent, both as so Holy and Righteous, and as he was so Great a Prophet, that he is set at the Head of Them, Acts 3. 24. Yet That Excellent Magistracy is hidden under Saul's, and the whole Space wrapp'd up as in Saul's Time, though most Exactly Given Forty Years, as before noted ; Because Saul was removed in Displeasure, and no Sign of the Great Promise Fulfill'd, as to Rest in Him.

4. But David was so Great a Type of Christ, that as if the Kingdom of Messiah were in Him Appearing, as is manifest, 2 Sam. 7. 10. 15. in Contra-distinction both to the Time of the Judges, and also of Saul, both are in express Terms there nam'd, which Scripture is the Key of this, Acts 13. The Apostle too says expressly, Another Day is limited in David after so long a Time, as the Land of Rest Given by Joshua, or Jesus, Heb. 4. 7, 8. But two Things shew David a Type only. 1. That not He, but Solomon Built God a House of Rest. 2. That He saw corruption : Yet from Him as the Greatest Type, the Apostle immediately passes to Christ, and omits Solomon, of whom shall be spoken presently under a distinct Head.

5. In the Resurrection of the Lord Jesus, is the Great Promise of Rest, even the Rest of God Fulfill'd and Contain'd ; So that all his Saints from that Time, have Enter'd into the Fuller and Clearer Manifestations of it by Faith and Hope ; and in all Times into the Possession of it in their Spirits, when they go out of the Body ; and wait for the Coming down of that Heavenly State from God out of Heaven in the New Jerusalem, whereof of old the Ark of Strength, and Tabernacle of Testimony were the Types ; and when They are open'd and seen in Heaven, then the Prayer at the Moving of the Ark shall be Fulfill'd ; God will arise, and his Enemies shall be scatter'd, and All &c. And in its Rest, God will Return to the Thousand of Israel : with All his Saints Risen, or at the First Resurrection, and to the Saints, the Living, the Remaining. And this is that the Apostle says, That the Promise God made to the Fathers, he hath fulfill'd in raising Christ from the Dead to that Kingdom Declar'd, Psalm 2. which is, The sure Mercies of David, the Blessed Rest.

6. But to shew, the Glorious Appearance would not yet shine out ; There is a Rejection of the Jews, and their Desolation by the Romans, as the Mystical Babylon and their Treading under foot by them Foretold, Habac. 1. 4. until the Times of the Gentiles Fulfill'd even after the Resurrection of Christ, as the Apostle here fully sets out, Acts 13. v. 40, 41. 46, 47.

And thus without Cutting, I have endeavour'd fairly to Untie this Knot, or Enantiophaia, and to shew, that the sacred Historian for High Ends Represented the Years of Servitude first by Themselves, as Years of Servitude ; viz. To the Jews, anaans sabbatism Lost is being a Type of Rest, if it was Rested in, without Looking to Christ and his Rest ; But as it Lookt to Christ, the Character of Time takes in all these Years with the Years of Tranquility, and Adorns them All with the Name of Rest, relating to Sabbatism ; And so proportionably in the Years of the Judges. The Years of Servitude Expose the Land of Canaan, as not the Land of Rest ; But the Years of Judicature taking those of Servitude in, they are together Types of Christ : So of those First Forty Years, of which the Character is, Judg. 3. The Land had Rest, the Last (about) Eight years, were Years of Servitude ; Then Deliverance Sprung anew from Sabbatism, until about the Last Eighteen of the Eighty, which were Years of Servitude, till Victory and Rest sprung again anew upon Sabbatism, at the Eighty Years End ; So the last Twenty in the second Forty, till Deliverance

verance and Rest rose again from *Sabbatism* at the end of that 40 by *Deborah*. And lastly, The *Seven Years of Servitude* in the Days of *Gideon*, were most probably some middle part of the last Forty; So that a *Tranquility* followed, and the Forty ended in *Tranquility* with the *Life of Gideon*. After which so long possession as 200 from the *First Sabbatical Year*, the Character of Rest ceases, and the *Years of Servitude* lye mixed among the *Years of Judicature*; Taken by themselves as they lye, They expose the *Nakedness* of *Canaan* as no true Rest; If Taken as making part of the *Years of Rest and Judicature*, They look as *Types* to *Christ* and his Rest, and have a *Veil* Thrown over their Dishonour; *Sacred History*, as it were, *Going backward to Cover them*; And they shew this part of the *Line of Time* to be but 480 years, according to *1 Kings 6. 1.* and as the Four-times Repeated *Genealogy of Christ* requires. The Apostle *Paul* taking these *Years of Servitude* Distinct as he finds them, and pursuing the Great End of shewing, *Canaan* was not the true Rest, makes the same Advantage of *Sacred History*, as in the *Memoirs of Melchisedech*: So that if any *Jew* charge him with an *Anachronism*, or Mistake of Time, He might see the Shame of his *Land of Canaan*, which he Held in Contempt of *Christ*, finding so many *Years of Servitude* lye Bare in the *Book of Judges*, to make Time up; And if He Fold Them together, as Comprehended under Rest; Yet still He finds, That Rest taking in *Servitude* was but a *Type*, and so might be led to the true Rest, the *Resurrection of Christ*: And yet to secure the Truth of the *Line of Time*, He might observe the Apostles Caution, He does not say, They were 450 Years that God gave them *Judges*; but, as it were.

To Summ up all then in this short Review.

The *Sacred Historian* in the *Book of Judges*, and the Apostle, *Acts 13.* Take somewhat Different ways to the same End; The End is to shew, Not *Canaan*, but the *Kingdom of Christ* is the true Rest of the *Israel of God*.

To shew this, the *Sacred Historian* first lays open the *Years of Servitude*, Assuring *Canaan* could not be the true Rest, and then Covers them, by Giving them, and the *Years of Liberty* together, under the Character of the *Lands having had Rest*, viz. In the *First Sabbatical Year*; So many Years, Consisting together of *Liberty* and *Servitude*, and so Leading to *Christ*, and true Rest; A *Veil* of Honour is Thrown over the *Years of Servitude*, as the *Type* look'd to *Christ*; But they lye ready for *Chastisement* and *Dishonour*, when-ever the *Type* is made to look off from *Christ*.

The Apostle finding the *Type* so made to look off from *Christ*, by the *Carnal Jews*, Upon the Advantage the *Sacred Historian* gave Him, takes the *Years of Servitude* that were Secer'd or separated in the *History*, till occasion were; and spreads them as the *Dung*, (as I may so speak) of the *Type*, Alluding to *Malach. 2. 3.* in the Face of the *Carnal Jews* Rejecting *Christ*; who were to be carried away with it *Captive into all Nations* for so long a time: For the *Years of Rest* and *Servitude* being but so many, and comprehending all that time, The *Years of Servitude* coming in as Additional, must needs lye as uppermost; or as *Dead Flies* He Throws them into the *Precious Ointment* of the *Type*, because Idoliz'd by the *Jews*, and so an *Ill savour* is sent forth: He Masks the *Times of the Judges* with the *Years of the Children of Wickedness afflicting them*, as with *Moses* his *Veil* on the *Jews* *Hearts*, and makes them to Couch under an Exorbitant Number of Years, (under the Caution of, as it were) and so All abides till *Israel shall turn to the Lord*; Then this Mask of 450 Years, for 339, shall be taken off; the *Years of Servitude*, being for ever Removed; And the *Judges* and their *Times* as *Typical of Christ*, shall Appear in their own Glory. In the mean time, the *Line of Time* stands good to the Time of the *Temples Beginning to be Built*, and so the main Position is made good, That *Scripture* hath with all Care preserv'd a *Line of Time*. The Ends of the Joynt of the *Scripture-Line of Time*, from the *Going out of Egypt*, to *Solomon's Fourth Year*.

Now follows a Brief Consideration of the *Reign of Solomon*, or of his Last Thirty six Years, added to his *Fourth*, of Beginning to *Build the Temple*, and of the Great Argument. It yields to the *Glorious Kingdom of Christ*, in these short Propositions.

Prop. 1. The *Reign of Solomon* from his *Fourth Year* of Beginning to *Build the Temple*, makes a short, but Indisputable Joynt in the *Line of Time*: It is but short, because it is but *Thirty six Years*: It is Indisputable, Because two places of *Scripture* Assure us, He began to *Build* in his *Fourth year*, viz. *1 Kings 6. 3.* and *2 Chron. 3. 2.* And two places more Assure us His whole *Reign* was *Forty years*, and no more, *1 Kings 11. 42.* *3 Chron. 9. 39.* So both parts being

doubly Assur'd ; There can be no Doubt from Scripture : Only some, who make it their Business to swell Time, until the Coming of Christ in the Flesh, beyond all Allowances of Scripture, would trouble this Clearness : But there is no reason, *Having so sure a Word*, to give heed to any but to it self alone.

Prop. 2. This Joynt hath its Eminency ; In that it presents us the Greatest Type of Christ, and of His Kingdom, and the strongest Argument that can be given from a Type ; That the Kingdom of Christ in the New Jerusalem, is that very Kingdom, wherein all the Promises of God and Types shall be *Yea and Amen*, even perfectly Fulfill'd.

Prop. 3. The Great Care of the Divine Spirit to give double the Time of Solomon's Beginning to Build the Temple, and also double the Time of his whole Reign, is an Assurance of God's Great Care over a Scripture Line of Time : For this short Joynt of the Line of Time falls under no other part of it, nor is Recollected under any other Greater Summ of Years ; but lyes between the Beginning to Build the Temple, that Great Act of Solomon's Reign, and the Division of Ten Tribes, from David's House, the Punishment of Solomon's Foul Fall into Idolatry ; from which Commenc'd the Years of Bearing Iniquity, by Ezekiel. So that the First-part of these Thirty six years bear the Lofly Type of the Kingdom of Christ ; and the Last, the sad Demonstration, his Reign, was but a Type, by his so Dishonourable Fall : And so this short Joynt is to be Reduc'd, the First part to the 480 years, the Latter to the 390 Days for Years, and passes so between Both, and is a Great Assurance of God's Care over the Line of Time.

Prop. 4. The Greatness of the Type Assures there must be an Antitype to Excelling the Type, as an Antitype ought to Excel a Type : Herein the Greatness and Excellency of the Type is found in very many Particulars. 1. His being That Peculiar Son of David. 2. His Name *Jedidiah*, Beloved of the Lord. 3. His Sitting on the Throne of David. 4. His Incomparable Wisdom. 5. The Peace and Lustre of his Kingdom. 6. The Building the Temple of the Lord. 7. The Building of his own Magnificent Palace, the House of his Royal State and Kingdom. 8. The Abundance of Silver, Gold, and Pearl, the Shade of the Riches of New Jerusalem ; the Abundance of Spices, Symbols of the Good Oynments of Messiah, the Anointed King. 9. The Excellent Books he wrote. 1. The Book of Proverbs, a Book of all Holy Wisdom ; together with his *Parables* Learning in all Nature, from the Cedar to the Hyssop. 2. That Great Book of Ecclesiastes, shewing the Vanity of the whole State of the present Creation ; and so the Necessity of such a Kingdom of the Second Adam, who is the Perfect All-Adam. 3. That Admirable Song of Songs which is Solomon's ; Leading through all Reciprocations betwixt Christ and his Church, from David's Kingdom, to the very Kingdom of Christ. 10. That notwithstanding his Great Fall, God would by no means take the Kingdom from him while He lived, 1 Kings 11. 34. that it might be a Type of Christ's Eternal Kingdom. 11. That He was certainly Recall'd to Repentance after his so deep Guilt of Sinning against so Great Light and Obligations of Love. Of this there are Two Assurances : 1. That Book of the Preaching Congregating *Saul*, *Cobeleth*, or of the Preacher, Eccles. 1. 1. 2. That Scripture, 2 Chron. 1. 17. *Three years they walked in the way of David, [and of Solomon.]* Being as on purpose to Assure, That Solomon's First and Last (very Last) Ways. Combin'd in Sincerity towards God, and Over-rop'd those Declinations of his Old Age, before he Died.

Prop. 5. The Observation of the so Great Fall of so Great a Type of Messiah and his Kingdom, as Solomon was, is an Undeniable Argument, There must be so, Great a Prince and Kingdom, who shall Build the House of Rest for God, and his Saints, and Found the Everlasting Sabbath for it ; Who is so Mighty to sustain It, that It shall endure for ever, and never Decline : And though It be Heavenly and Spiritual, yet that It must be Visible and Glorious, and appear in a Lustre of the Creation of God, and in a Jerusalem, styled a New Jerusalem, called therefore the Throne of David. Now seeing there hath yet been no such Visible Glory ; For the Glory of the Resurrection of Christ hath not yet been Visible, but was only made Evident to Chosen Witnesses. There must then be such a Visible Appearance in Glory, and of the Kingdom of the Resurrection, called therefore the Fulfilling of the Promise of God made unto the Fathers.

Prop. 6. That Solomon and his Kingdom were Great Types of the Kingdom of Christ, is most Assured by that Psalm of David for Solomon, Psalm 72. Besides many Great Expressions of the Psalm, As it is said, *Prayer shall be made continually for him, viz. For his Kingdom.* So all Prayers of his Saints, even as of David the Son of Jesse, are Perfected, Summ'd up, and Finished in his Kingdom ; even in that, *Come Lord Jesus, Come quickly.* Even so, *Amen.*

To conclude All, This short Distinct Joyn't of Solomon's Reign Intercedes thus between the Former and the Following Parts of that Line; the First-part of his last Thirty six years brought the Types of the Kingdom of Christ, that had even been before, to their Culmination, or Height in the Temple, and his own Peaceful Royal State without Evil Occurrent: The last part of it laid the Foundation of that low State of the Types that have been ever since; and which notwithstanding A Greater than Solomon, viz. the Antitype made a short Effulgency, or Shine out in the Fulness of Time; yet the Glory of the Type can never be Recover'd, till the Antitypes most Glorious Appearance the Second Time, in the Fulness of all Time. By Great Wisdom therefore This, though so short part of the Line, is Order'd yet, to be most Distinct.

[The End of this short Joyn't of the Line of Solomon's Thirty six last years.]

From the full Consideration of this part of the Line, of Time thus Discus'd, I make these short Inferences.

Infer. 1. That the true Key of Knowledge, or of the Interpretation of all parts of Scripture, is by taking into our Eye the Great Sabbathism and Restitution of all Things; in the Kingdom of Christ; the Apostle Acts 3.2. expressly tells us, *All the Prophets have spoken of it since the World began*: How then can we understand the Prophets, but by carrying that Restitution always in our Eye! So in the Revelation, Chap. 10. We read of the very same thing, under the Name of the Mystery, that God hath Evangeliz'd by the Prophets, He hath Preach'd it as a Gospel, and by all his Servants the Prophets: We cannot therefore truly understand the Prophecy, or the Gospel, as God God hath Preach'd it, but by understanding this Mystery. And lastly, the very same thing is to be understood by the Everlasting Gospel; This indeed will not be Fully understood, till the Flying Angel Preach it: But if we would understand it according to the measure we ought at the present, it must be by taking this Great Sabbathism into our Eye, seeing it is the Subject of both the Prophets, and of the Gospel, even the Everlasting Gospel. Sabbatical Enoch Remark'd by the Apostle Jude, to be the Seventh from Adam, was in his Translation without seeing Death, a Type of this Paradisiack Sabbathism of the Living-Remaining Saints, who shall not Dye, but be Caught up. Noah the Principal Eighth of them, who pass'd through the Flood, a Great Symbol of Death, in the Ark, as a Grave; even as Christ was also the Type of the Saints Rising first, of which the Eighth Day Sabbath, or the Lord's Day, is the Pledge of that First Resurrection. Both These God took Care to set up Early in the World to Guide his Saints.

The want of this Key hath occasioned so many strained Expositions of the Sacred Text; like the endeavouring to turn a Lock with a wrong Key, the Finer the Wards, and the more the Force and Violence, the Greater the Injury to the Lock: Many Texts of Scripture are hereupon us'd as the Nose, Solomon speaks of, by the wringing of which, Blood is pressed out: But this Great Doctrine of Sabbathism, and of the Kingdom of Christ, Conveys us into their Sense, and opens to us all the Treasures locked within them.

And thus in the present Point, the Great Sabbathism, and Rest of God, duly weigh'd in all the Respects of Scripture to it, shew us the true Resolution of this Doubt, and puts an End to all Strife concerning the 480 years, and the 450 years.

Infer. 2. No State of this World hath long Continuance in Glory; Even Solomon in all his Glory Fell as a Sun almost totally Eclips'd at Noon-day; nothing is Durable but the Sabbathism of the Kingdom of Christ, In which all Saints are made perfect one with another; and before it, none can be made perfect, the one without the other, nor any, but in that Great Rest of Christ's Kingdom. The Observation of the certain Fade of all the Lucid Intervals that have at any time been in the World, may convince every Considerer herein.

But no Admonition like that of Solomon, To persuade us not to Rest in any State short of, that New Jerusalem, and Kingdom of Christ: How did his Pure Gold become dim? How did the Orient Pearl sink into Obscurity? And the Fragrant Spices languish away! So necessary it is to Pray with Solomon; *Make haste our Beloved, and be as a Roe on the Mountain of thy own Spices*, the Fragrancy of which shall never be Exhausted: Till then the more Gold, Scarlet, Pearl, Perfume, and Grandeur, the more Sign of an Apostate Church of Mystical Babylon, and of the Beast, the Antichrist, on which She sits, Rev. c. 17. c. 18.

Infer. 4. The same Example of Solomon warns us, That we Rest not in having, or offering the clearest Outward Light concerning the Kingdom of Christ; That Glorious Type Solomon, that shone with such a Lustre of that Kingdom to Israel, and to the Nations about him; And

who in that *Song of Songs*, Sang so sweetly of that *Kingdom*, was not secur'd by it All, He is *Saved*, but so, as by *Fire*, with very great Difficulty and Loss. How dangerous therefore is it for Those so much below him, least while They *Preach this Kingdom to others*, They themselves be *Rejected and Fall short of the Prize* ! As *Balam and Caiaphas*, who both *Prophecied* of it, yet perished.

Infer. 5. It is good yet to be Related to the *Kingdom of Christ*, in our Knowledge, in our Principles, in our Love to, and Desires, and Prayers for it: *Salomon* how Desperate soever in all Appearance He Fell, was Recalled and Recovered; and could not Lose that *Kingdom* Finally, of which He was not only so Great a Type, but *Prophet*, and Sweet Singer of, in his *Song of Songs*; As if God pleas'd to shew, That the *Kingdom*, of which *Salomon* was by Himself Chosen to be so Great a Servant, might not suffer in the Disrepute and Dishonour of his Final Ruine.

Infer. 6. Such a *Kingdom of David*, there must be to give Truth to so Great *Prophecy*, and *Promises*; the *Promise* is too Great and Full to Fail: A great deal less and weaker Proof is enough to the Men of the World, in Things agreeable to their Inclinations and Interests: But here, because there is no Looking for such a visible sensible *Kingdom*, though of Divine and Spiritual Glory, Therefore Scripture speaking of it with Greater Evidence, than Men know how to Discharge themselves of, They throw it off into the Spirituality of an *Eternal Kingdom*. But this *Eternal Kingdom* Scripture teaches us also to Acknowledge, as Comprehending and Enfolded the *Kingdom* we are speaking of; So that It comes out of Eternity into Its *Thousand Tears* Duration, and into Eternity It Returns, and is Reciv'd back. This *Eternal Kingdom* is the *Kingdom of God All in All*; But the *Kingdom* we are now speaking of, is the *Kingdom of the Son of David* in the *New Jerusalem*, the *Mystery to be Finished* in the Days of the *Seventh Trumpet*, which is not Eternity. This Men will not believe, though it be told them; Many so Desire as to Wonder and Perish: What is this but the *Dark Wings of the Apostacy of the Antichristian Kingdom*, yet shading the *Christian Profession*; and It Denies this *True Kingdom of Christ*, that It may Cheat the World with a *Supposititious Kingdom*, and *Earthly Splendour of the Church*; as It is call'd: But He that should Come, will Come, and will not Tarry, and will be Glorified in his Saints, and Admired in all them that Believe; And He will Consume off all the Counterfeits with the *Glory of his Coming*; and with the *Brightness of his Appearance*.

Infer. 7. By all these *Sabbatical Engravings* upon the *Line of Time*, we find the Clearest and most Original Notion of the *Kingdom of Christ*, is; It is the *Sabbatism of the Creation of God*, Purchased by the *Blood of the Redeemer*, the *Lord of Sabbath*, *Heir of all things*; By whom, and for whom as the *Eternal Word* They were Made, and by the *Word of whose Power* They are Born up to that *Sabbatism*.

This *Sabbatism* was Earlier Design'd, than the very *Foundation of the World*, and the First *Seventh Sabbath-Day* was Intended as a Type of It; So the *Apostle* expressly Teaches, *Heb. 4. 3. &c.* For he saith, The *Sabbatism* that Remains to the *People of God*, was Settled so, as to Remain from the Beginning, *Kai Tui*, Although the *Works* were Finished from the *Foundation of the World*, and that God then Rested on the *Seventh Day* from all his *Works*: Which could not have been said, if It had not been first Design'd.

Now this *Sabbatism* should have been a *Seventh thousand* of Review upon all the *Glories and Transactions of Providence* in Six thousands of an Unstained and Happy Converse of the successive Generations of Man, the *Visible Angel* over it, with a *Creation* under no Sin, Vanity, or Curse; thereby Fitting to an Enjoyment of God *All in All*, throughout the *Absolute Sabbatism of Eternity*.

Al' This was Forfeited by the Sin of Man, even All *Sabbatism*, both of the *Seventh-Day Sabbath*, and of the *Seventh thousand*; The *Lord of Sabbath*, *Creator-Redeemer*, *Preferubr-Medium* Repriz'd It; First and Especially in the *Grand Sabbatism*, wherein the *Living-Remaining Saints* Dedicated to God, as the Name of their Type, *Enoch*, the *Sabbatical Seventh* from *Adam* Imports, For whose sake the *Seventh Day Sabbath* is Repriz'd, until the *Resurrection of Christ*; and the *Saints of the First Resurrection*, who have Dyed, and Slept in *Jesus the Lord*, shall Rest and be Comforted concerning the *Former Toyl and Curse*, and Redeemed from the *Belly of Hell*, as *Jonah* and *Noah*, the *Principal Eight* of the saved from the *Flood*; and who shall offer the *Savour of Rest* to God, the *Thousand Tears*, as *Noah* their Type, did then; For whose sake since the *Resurrection of Christ*, the *Eighth-Day Sabbath*, or *Lords-Day*, is brought in, and the whole *Line of Time* Carv'd into *Olives and Palms of Sabbatism*.

T H E E N D.

The Visions

OF

*Ezekiel's Wheels, Days of Years, and Temple;
And Daniel's Monarchies, Weeks, and Days of Years:
In a Brief Compare.*

Ezek. ch.
1. & 10.
Chap. 40.
Dan. Ch. 2.
Chap. 7.
Chap. 9.
Chap. 12.

THIS Admirable Frame of *Ezekiel's Visions* in Consistency with Themselves, and with the *Visions of Daniel* gives me: Flat-form of the *Scripture-Prophetic-Line of Time*; [and then by Confirms the whole Line] from the Beginning of the *Babylonian Monarchy* and *Ezekiel's Prophecy* upon it, to the End of the *Spiritual Babylonian Monarchy*; and shews we must needs by All be near the *Kingdom of Christ*, or the *Finishing the Mystery God hath Evangeliz'd by all his Servants the Prophets*, and more illustriously by these Two Prophets Each, (and *Ezekiel* especially) styl'd, *Son of Man*.

This is given as a *Specimen* of a larger Discourse upon these *Visions*, as also upon the 480 Years, from the *Going out of Egypt to Solomon's Beginning to Build the Temple*, and so to his Death, Resolving the Doubt arising from the Seeming Inconsistency between the *Apostle Paul's Assigning, Acts 13: 20, 450 Years to the Judges*, and the *Sacred Historian, 1 Kings 6: 1. Allowing no more then 480 Years to that whole Time*; the which seeming Inconsistency is Resolv'd, by shewing, that such 450 Years, Founded in the Appearance of the Letter of the *Judges History*, give an Admirable Mystical Adumbration, that the Entrance into *Canaan's Rest* was not the Sabbathism, or Rest remaining to the People of God.

That I may Invite Assistance in the Compleating and Reviewing the whole *Scripture-Line of Time*, the Compleating of which will be by the Addition of those Two Parts; and the Reviewing, and the Correcting, shall be by further Researches and Animadversions upon these things, wherein any Error hath appeared: I have here presented, as in *Specimen*, the Admirable Structure of that part of the Line that lies between the *Visions of Ezekiel* and *Daniel*, which is indeed so Admirable, that it may be said of it, as of the *Works of Creation*, Every man may see his Work; Man may behold it afar off; as shall appear in these Propositions concerning it, planted into this Order.

The *Visions of Ezekiel* and of *Daniel* in Conjunction one with another, being to carry on the Line of Time, from the Death of *Solomon*, to the Kingdom of *Christ*, in a *Visional, Prophetical, Mystical Compare*; There is first a Recollection of the Time from that Death of *Solomon*, to the End of the *Seventy Years of Captivity*, Relas'd by *Cyrus* his Decree, by Gathering it into 350 and 40 Days for Years, given *Visionally* and *Mystically*, and Founded partly on *History*, and partly on *Prophecy*, and consisting partly of Times Accounted by the Reigns of the Kings of *Israel* and of *Judah*; and the State of the People of God in *Captivity*, after the City and the Temple burnt; and partly by the Years of the Reign of the Kings of *Babylon*: That thus the 300, and the 40 D. of F. might be a fit Medium or Bridge, to pass from the *Literal* and partly *Mystical*, to the purely *Mystical* from the *Historical* and partly *Prophetical*, to the perfectly *Prophetical*, and from the Times accounted by the *Jewish State* partly, and partly by the *Gentile's Times*, to the Times accounted by the *Gentile's Times* only.

Propos. 1.

Prop. 2. The Highest Types of the Kingdom of Christ, viz. the Kingdom of David and Solomon, fell low upon Solomon's Idolatry, by the *Rebelling Ten Tribes* from the *House of David*, and giving them to *Jeroboam* at his Death, but not before. That God did solemnly Declare it as a *Monumental Affliction* of the *House of David*, but that it should not be for ever, because there should be a Restoration in the Kingdom of Christ of all the Tribes, in obedience to him the true *David their King*. *King. 11. 12. 30.*

Prop. 3. The Types that fell in the *House of David*, were not Repair'd or Recompens'd in the Kingdom of *Jeroboam*, or any of his Successors, those being not one good King among all the Kings of the *House of Israel*; nor was there any Rising of Them, in the *House of David*. But they Fell lower and lower into *Gentile Times*; what wonder then was it, The *Line of Time* became *Propheticall, Mytical, and Retir'd*, both as for Humiliation of the People of God, and also for Secrecie and Concealment from the *Gentile Powers, Enemies of the Kingdom of Christ*; and that the Servants of Christ might be Conform'd to that Kingdom, expecting its Glory, rising out of a long *Mytical, Propheticall State*, in *Patience*, even as the Kingdom itself is in a State of *Retiency and Delay*.

Prop. 4. The *Ten Tribes*, being, as is often Branded upon them, made by *Jeroboam to sin*, and driven to sin; were both in being separated from the Kingdom of the house of David, so great a Type of the Kingdom of Christ, without any Compensation by their particular Kings; and also from the Temple worship at *Jerusalem*, without any other Institution of God among themselves, the other Great Type of the Kingdom of Christ, separate from the Kingdom of Redemption and Glory: So that such a state was not only a State of Sin, but of Punishment, properly express'd by Bearing of Iniquity. In which regard, the *House of Judah*, having those Two Great Types, continu'd to them; although they had also great Sins and Afflictions open upon them, and that Great One especially, of the *Ten Tribes* departed from them, a very great Abatement of that Kingdom in Type, were yet in a most different State from *Israel*, in relation to Bearing Iniquity: For they are not said to Bear Iniquity till 390 Years, after that so Calamitous departure of *Israel* from *Judah*, which was 14 Years after their City smitten.

Prop. 5. The *House of Israel* having been for about 123 Years, so made to sin, were carried Captive by the King of *Alyria* about 148 Years before *Ezekiel's Vision* of the *Throne, Temple, City, and Tribes* Restored, and so remain as a Captiv'd lost People to this Day.

Prop. 6. By the same Time of that Vision God would have proceeded against the *House of Judah*, by having drawn over them for their many Idolatries and Enormities, in the Days of *Ahaz, Manasse, Amos, Jehoiakim, Jehoiachin, and Zedekiah*, the *Line of the house of Ahaz*, and the *Plummer of Samaria*: So that They also would by that Time be without any Types of the Kingdom of Redemption; and so in the State of Bearing Iniquity in the same peculiar Sense, as was the *House of Israel*.

Prop. 7. God would by the First Vision of *Ezekiel* have proceeded so far on the *House of Judah*, that besides the Time of *Jehoiakim, Jehoiachin* would have been Five Years in Captivity; when God to Represent the whole Seed of *Israel* in a Cast-off Condition made the most Scientifick and sensible Assurances, that the City was to be Besieged, Taken, and Burnt by *Nebuchadnezzar* and his Army, which as in 14 Y. after it brought the *House of Judah* into the loss of all the Types of the Kingdom of Christ, so it was a Seal upon the Lost Condition of the *Ten Tribes*, whose only Hopes could be, the Kingdom of the house of David in so Full a Glory promis'd to Christ, should reprove them; But when *Judah* it self, to whom the Tower of the Kingdom was to come, Fell so Low How hopeles was their State!

Prop. 8. The Captivity of *Judah* in *Babylon* was a Type of a much Lower and Deeper Captivity under the *Romans*, which lasts to this very Day; of that God gave notice by many most Dreadful Threatnings, Importing such a long Ruine, that nothing was Significant enough to Express it, but For ever. This he did by *Ezekiel*, and other Prophets.

Prop. 9. All This being in the Wise and Holy Ordination of God, he had given early Notice of it in the Year that *Uzziah* died, in a Vision like unto this, thus far; That on a most Exalted Throne, attended with *Cherubims*, His Glory filled the Temple, and Highest Acclamations Resounded to Him therein from those Holy Spirits; but herein it differs, that there is no Note of the Wheels, no Note of Removing from the Temple; and yet such a Dreadful Signification of the Rejection of that People, that it is, as it is most Full and Highly Expressive in it self, so Applied by the Lord Christ, and the Apostle Paul, *John 12.* and *Acts 28.* to their being so Cast off by God.

Prop. 10. Now the Time, especially of the Type of this Final Rejection, grew so near, to shew God intended

tended a Change in the Government of the World, and that with an immediate regard to his Temple, he brings *Four Wheels*, Emblems of the *Four Monarchies*; as They are more Explained in *Daniel*: These are brought into a *Temple*, Order and Government, *Four Cherubims* given as Superintendents over them, and a *Throne* with a *Firmament of Crystal* between, and the *Glory of Christ* above all, through which were transmitted without the Vapour, Dust, and Defilement, All the Notices of what was done below, to Christ above, and a Sight of Christ and of his Sovereignty made manifest to Angels and to Saints.

The bringing the *Wheels* into the *Temple*, as appears by the after Events, shews the Government of Christ over those *Four Monarchies*, first as Ministers of his just and severe Providences towards his Temple, under the motion of the *Wheels*, during the time of their motion, as such *Wheels*, in Times of the *Gentiles*. 2. As they should be brought under the more Direct Sovereignty of Christ in his Temple, by the Conversion of the *Gentiles*; and the Erection of a *Christian Monarchy* among them; however after as by the Undermine and Supplantation of *Antichristianism*. It should become *Pagan* and a *Gentilism* again. 3ly, As at last they shall be brought again into the *Temple-Glory*, in the Restoration of the *Gentile Churches*; as Chap. 4. And by their Mercy, *Israel* as brought along with them, shall obtain Mercy. 4thly, As whatsoever is Unreformable as *Gentilism* throughout, shall be utterly and for ever Cast out, whether brought in by *Idolatrous Judaism*, or *Antichristianism* into the Temple; And it shall not only be Cast out of the Temple, but pursued by the Vengeance of the Temple.

The Angels as plac'd between the *Crystal Firmament* and the *Throne* above it, are the most Wise, Holy, Humble, Speedy Ministers of Christ's Supream Dominion, until his Kingdom; and the Great Exemplars of Humility, Reverential Modesty, and *Heedfulness* not to Displease, give Dislike or Offence to the Divine Majesty in Christ, (who is the purest Fire) of Obedience, and Regard to, and Desire of the Kingdom of Christ; How great is their Union in his Service, their Zeal and Intense Fervour in it, their Courage and Indefatigableness, their Quick-sightedness and lofty motion! So that from their Behaviour in this Vision, the Apostle Derives that great Admonition, Heb. 12. 28, 29. of Laying hold of the Kingdom of Christ; and Serving with Reverence or Highest AJS, Modesty and godly Fear, or best Head and Caution, that we may be Graceful and Acceptable in our Service; For our God, saith he, is a consuming fire. To all these Purposes are the Emblems of Wings for Flying and Covering their Bodies; Their Wings join'd and stretch'd upward, while in motion, but let down to Hear. Their having voluble Feet like Calves Feet; not for Rest, but Motion; Their Running and Returning like a Flash of Lightning; Their Running and not Turning, viz. out of the way, but Returning to receive new Commands and Instructions; Their being full of Eyes, and having the Hands of a Man under their Wings; Their being Chafinall, or purest Amber Flame, and the Appearance of Lamps among them; and their Four Faces, or Forms, Of a Man, a Lion, an Ox, and an Eagle; and at last their Loosening the heavy Form of an Ox, and becoming so purely Angelical, that the Form or Face of a Cherub is plac'd Highest, and Influences all the Rest.

This All notwithstanding, to shew, the Kingdom of Christ comes not while this Ministration of Angels, which is also a High Government. Lasts; The Throne of Christ does not come Down, but remains Above with the *Crystal Firmament* between; the state of Things here being too Foul for Christ to be immediately present with; While then these *Four Wheels* are in Motion, the Angel-Conduct of them lasts; while that lasts, the Throne is Above: And that remains Stable and unmoveable, The Apostle hath said, The World to come, which is our great Subject, or whereof we speak, is not subject to Angels; that is, God hath not put it in subjection to them: the World of the *Four Wheels* is too Low for Christ, too Impure for his immediate Hand: That to Come, is too High, too Great for Angels to have the Honour of a Dominion over, That is the Throne of God, which is for ever and ever; A Scepter of Righteousness is the Scepter of that Kingdom; of which, God never spake to any of the Angels at any time. This is a Positive Assurance from Plainest Scripture: the Intended Kingdom of Christ is not yet Come, because the *Wheels* are yet in Motion, and an Angelical Conduct over them.

The Ministry of Angels to Christ, at this time being so Determin'd by Him to the *Wheels*, and not to Adoring Christ on the Throne, as in the Prophet says, Chap. 6. the Two Wings wherewith they cover their Faces in *Ejaf*, are not here taken notice of until his very Glory appearing, When all the Angels of God shall worship him, Heb. 1. 6.

- Prop. 15.** There is yet Highest Assurance by the Brightness of the Rainbow about the Throne, the Kingdom of Christ, shall be at the End of these Monarchies, or at their Full Revolution; for the Rainbow is a token of Preservation of the present state of this World, till the New Heaven and the New Earth, for the Fire, unto which they are *treasur'd* by that word of the Rainbow; And as the Rainbow is a Beauty of Colours deriv'd from the Sun, and yet distant from the Sun, so is the Glory of Christ in his Kingdom; Even as in his Humiliation, It was distant from the Divine Nature that withdrew its Glory so, that there might be a State of Humiliation, which had not been possible without such a withdrawing: So the Glory of the Divine Nature is at such a distance, as not to swallow up the Glory of the Humane Nature in its Kingdom, without which withdrawing, even such a distant Glory of the Kingdom of Christ in the Humane Nature were not possible.
- Prop. 16.** The first Vision of the Wheels and Living Creatures is given, as in *Babylon*, at the River Chebar, and in the Plain; to shew the present High Disposes of Providence at that time in that Monarchy, for the Destroying the City Jerusalem; as *Ezekiel* says, Chap. 43. *When I came to destroy the City*, and there was therefore Applause and Acclamation to the Glory of God, as in a state of Distance
- Chap. 3. 12.** from it and the Temple, *Blessed be the Glory of God out of its place, or off from his place.*
- Prop. 17.** The second Vision was in the Temple, and as of God Return'd from *Babylon* to it in *Jerusalem*: to shew that at the end of that *Babylonish* Monarchy, God would make a Return, and *Messiah* the Angel of the Covenant should come into it, and work Everlasting Redemption there: But then there should be a Remove again without any Return, until the Kingdom of Christ: So the Glory of God with the Cherubims and Wheels removes by degrees, and the Last we find of it, is on a Mountain on the East-side of the City; there it went up from the Prophet; and no more mention concerning it, till it comes by the way of the East, back to the Temple: as may be seen by comparing *Ezek. 11. 23.* with *Chap. 43. 2. &c.* And as by a near Prediction of the Fulfilling this Prophecy; Christ sitting on the Mount of Olives over against the Temple, Denounced the Roman Desolations upon the City and Temple, which shall not be Restor'd, till it be said, *Blessed is he that cometh in the Name of the Lord.*
- Matth. 24.**
Mark 13.
- Prop. 18.** That the Wheels in *Ezekiel*, and the Monarchies in *Daniel* are one and the same, may be made Evident to us by many Great Prophetical Notes of Agreement.
- First, They Begin together; for as the Monarchies begin in the *Babylonian* *Nebuchadnezzar*, the Head of Gold, so the Wheels were first seen at the River Chebar, where the Captivity was Seated in *Babylon*.
- 2dly, As the Monarchies End in the Great Kingdom of Christ, and of the Saints of the most Right, So the Wheels End in the Great Temple of *Ezekiel*, the Place of the Throne, and of the Man upon it, and of the Soles of his Feet, from whence He will move no more, in the midst of the Twelve Tribes, and of the City styl'd *Jehovah Shammah*; For so shew that the Wheels end there, the very same Appearance of the Living Creatures, and so of the Wheels (however Differing, as we shall see) that *Ezekiel* saw, when he came to Destroy the City, he also saw, when it might in like manner be said, *He came to Build the City.*
- 3dly, As their Beginning and Ending together shew, they run together through the whole Space of Time between: So there is a Vision on purpose, *Dan. 8.* Representing the Desolation of the Sanctuary, which came to pass by the Fire taken by the Man in Linnen, (even He who was upon the Throne as God, in the Likeness of a Consuming Fire, in the Likeness of Man as our God Appearing below.) The Fire was given to Him by the Cherub; the Cherub to shew the Connexion of All, took it from between the Wheels: So by the Wheels or Monarchies, more Immediately the Judgment was Executed. Thus the City and Temple were Destroyed, thus they Lay Desolate all along, the Glory departing with the Wheels: And this very same Vision Represents the Four Monarchies, in a successive Power during these Desolations: Within the ending of the First, All is found in Desolation, viz. In the Third Year of *Belsazzar*: At the Breaking of the Prince of the Last, or Fourth without Hand. It shews the Sanctuary is Justified; And 2300 Even-Morns joy'd to *Ezekiel's* 40 Days of Bearing *Judah's* Sin, given as the strict Time of the Wheels entering under the Glory, so as to have a settled Residence there; though they had made an Entry 14 Years before, and the First Monarchy had been in being 19 Years before that. Thus we see, the Desolations, the Monarchies, the Wheels must be altogether: and the Monarchies and the Wheels one; the Desolations being Executed by the Monarchies, while the Desolations last, the Monarchies must last; the Wheels and the Monarchies must be the same, because there are two Great Causes, of the
- Desol.

Desolations. First, the *Fire* taken from between the *Wheels*. adly, the *Glory* being with the *Wheels*, and not in the *Temple*; the *Glory* departed from the *Temple*, and from the *City*, and went along with the *Wheels*. If then the *Desolations* be Executed by the *Monarchies*, and also by the Presence of the *Wheels*, then the *Monarchies* and the *Wheels* must be together: and seeing Four *Monarchies* as *Revolutions* are fitly Symboliz'd by *Wheels*, and that there are other Notes of Agreement; there is all reason to think the Four *Monarchies*, and the Four *Wheels* are the same.

4thly, There is observable a great *Symmetry* and proportion between the manner of God's giving to *Ezekiel* the *Vision* of the *Wheels*, and to *Daniel* the *Vision* of the Four *Monarchies*. [The *Wheels* were given in the First *Vision*, Ch. 1. 16. as if they Four had been all but One *Wheel*, with Four *Faces*, and yet still they were Four, a *Wheel* within a *Wheel*, whose Likeness and Appearance were All One. And thus was *Nebuchadnezzar's Image*, Dan. 2. There were in its whole Composure Four *Kingdoms*, and yet All made up but One and the same Image: And they have the *Beril* or *Sea-green colour*, Symbolizing their Rising out of the Boiling tempestuous Sea of this World, so Naturally and Universally Symboliz'd by the *Sea*, and so given. Dan. 7. 2, 3.]

In the Second *Vision*, Chap. 10. v. 9. the Four *Wheels* are set more distinct, every *Wheel* as by it self; and distinct *Living Creatures* to each, and yet still there is a *Wheel* within a *Wheel*. Thus in Dan. Chap. 7. the Four *Kingdoms* are Represented by Four *Beasts*, so Distinct, as if they had nothing to do one with another, and yet still there is one Savage Idolatrous Nature to every one, that is to any one.

There is not indeed in the *Visions* of *Daniel* such a Representation of the Administration of *Angels*, nor of the *Throne* above the *Firmament*; yet there is very plain Intimation, that the *Watchers* and the *Holy Ones*, signifying *Angels*, have a *Word*, and a *Demand* in all the *Monarchies*; seeing they had so on *Nebuchadnezzar's Pride*, and being Turn'd out among the *Beasts*, and a Thousand thousand *Minister unto God*; and Ten thousand times ten thousand *Stand before him*; and a *Throne* above All, is, most fully Revel'd, a *Throne* both of God and of *Christ*, even as in *Ezekiel's Vision*, Dan. 4. 17. Chap. 7. 9, 10. 14.

But there is One Thing most Remarkable in Both; That as to each *Kingdom* in the *Image*, and in the Four *Beasts*, there is a passing of the Superiority and Paramountness from one to the other, and yet they are Encircled one within the other after such Successive Supremacy; even so the *Wheels*, however they are a *Wheel* within a *Wheel*, yet the Motion is upon the *Fourth*, not Four sides but *Fourthness*; that is, one of the Four successively Comprehending the other, carries the Three other Comprehended within its own Supremacy: and so the *Living Creature* Guiding that *Fourth*, which ever it be, is the *Head*, that All the Rest follow: And it comes to the Turn of every *Fourth*, one after another, to carry the other Three within it self: and thus the *Rings* of each *Wheel*, viz. in the Superiority of each *Monarchy* successively Comprehending the Three within its self, was most High and Dreadful.

5thly, As when the Four *Kingdoms* come into the *Fourth Kingdom*, there is a peculiar Aspect of Prophecy upon it for the Strangeness and Wonderfulness of the Appearance of Providence in it, and that it Issues, Determines, and Results into the Great *Kingdom of Christ*; which is most Apparent in the Second *Vision*; so is there in the Second *Vision* of the *Wheels* a more peculiar Animadversion upon the *Wheels*, in one state of them, wherein it is Cryed to them, *Oh Wheel*, in the *Hearing* of the *Prophet* Representing all the Servants of God; and it is in that state, even in the Superiority of that, viz. the Last *Wheel*, that the Great Revolution to the *Kingdom of Christ* shall be, when the *Kingdoms of this world* shall become the *Kingdoms of the Lord*, and of his *Christ*. And as it were, to shew from Point to Point, from the Revolution of the *Glory* departing from the *Temple*, and so from *Israel*, to the Revolution of the *Glory* returning to them, when they shall Obtain Mercy by the *Gentiles Mercy* in the *Kingdom of Christ*; The *Wheels* are in that Beginning Point, call'd *Galgai*, even when the *Fire* was taken from between them to Burn the *City*: so when it comes to the Last Revolution, for the *Kingdom of Christ*, and that the *Gentile's Times* are at an end, they are again call'd with an Addition of Remark *Ha-Galgai*, or, *Oh the Wheel* in its Great Revolution. And here it is, the Indefatigable Labour and Patience of the *Oxe*, being no longer of use to the *Living Creatures*, a *Cherub* takes the first place, and the *Oxe* ceases.

That the Infinite Wisdom, Council and Prudence, that runs through all the Administration. Prop. 19.

tions of *Angels*, and Penetrates and Directs the Motion of the *Wheels*, how Confused soever they appear, and how Impure and wicked soever in themselves. The *Living Creatures* on their *Bodies*, their *Hands*, and their very *Backs*: And the *Wheels*, even the *Wheels* that are under the Government of the *Four Living Creatures*, and therefore call'd *Their Wheels*, *Ezek. 10. 12.* are full of *Eyes*.

Prop. 20. That *Jesus Christ* as in his *Divine Nature*, as a *Consuming Fire*, as also in the *Likeness* of a *Man*, in regard of his *Humane Nature*, sat upon the *Throne* above the *Crystall Firmament*, over the *Heads* of the *Living Creatures*, hath been *Asserted*; and yet He came down as the *Man* in *Limmen* with the *Writers Inkborn*: But this He did as a *Supream Minister* in that *Extraordinary Case*; and therefore not with the *Appearance of Fire* above the *Throne*, but with *Fire* from between the *wheels*, He Executed that *Ministry*; shewing, that He *Appear'd* as a *Minister*, and not as the *Great King*; and yet in that He was a *Supream Minister*, a *Cherub* Attended Him with the *Fire* from the *wheels*.

Prop. 21. God having drawn such an *Admirable Portraiture* of all *Times* to the *Kingdom* of the *Christ*, is pleas'd to *Recollect* the whole *Time* from *Israel's* being *Deprived* of the *Types* of that *Kingdom*, until He should give that so *Great Vision* of the *Temple*, *Throne*, *Twelve Tribes* Restor'd and *Reunited*, their *Lots*, and that *City*, styl'd, *The Lord is there*.

Herein in many *Great Particulars* appears the *Excellency* of *Divine Wisdom*, with *Relation* to the *Line of Times*, in this part of it.

First, That the *Line* is Drawn by the *Days* of the *Bearing* the *Iniquity*, or the *Punishment* of the *Iniquity* of the *house* of *Israel*, a *Day* for a *Year* in the *Visional Siege* of *Jerusalem*; which as hath been said, was a certain *Assurance* of the *Irrecoverable State* of *Israel* in *Captivity*, till there should be a *Re-Union* to *Judah* in the *Kingdom* of *Messiah*.

2dly, The *Line* is Drawn by the *Reigns* of the *Kings* of *Israel* (most Agreeably to the *Bearing* of *Israel's Iniquity*) as it is *Rhetos*, expressly given in the *Book of Kings*, Reducing all *Chronological Difficulties*; so it is Drawn to *Israel's Captivity*; then by the *Reigns* of the *Kings* of *Judah*, till the *Carrying* *Zedekiah* *Captive*, and the *Burning* the *City*; and then by *Fourteen Years* after the *City* smitten, to the to *Exactly Self-same Day* dated, *Vision* of the *Temple*, *Chap. 40.* with a very small Allowance of *Months*, just *390 Years*; where a *Beautiful Prospect* of the *Restoring* *Israel*, and ceasing to *bear* their *Iniquity*, is given.

3dly, The *390th*, the *Year* of ceasing to *bear* *Israel's sin*, was by *Great Wisdom* order'd to be a *Year of Jubilee*, for it was the *20th* to be joynd to the *30th* of *Ezekiel's* beginning to *Prophecy*, that being the *5th*, and this the *25th* of *Jehoiachin's Captivity*: and therefore in the *Dates* of All so Carefully Given to make out that sense; nor could the *30th* be any other way Fix'd in *Jewish* ordinary Language, but the *30th* after the *Last Jubilee*: And that a *Jubilee* falls just here according to the true Interpretation of the *Law of Jubilee*, is by the *Line of Time* to be made out: and so at the *Death* and *Resurrection* of *Christ* did it also Fall: So that the *Great Use* of the *Type of Jubilee* had in this so *Great Vision* of the *Kingdom* of *Christ*, and in the *Death* and *Resurrection* of *Christ*, wherein the *Foundation* of that *Kingdom* was laid, the *Great End* and *Accomplishment*, which is a *High Argument* in *Reason*, that these were *Jubilee Years*.

4thly, The just *Natural Space* of the *Scripture-Line* of *Time* is given in the *390 Days* for *Years*, from *Solomon's Death*, to *Ezekiel's Temple*, even as in any what-ever *Scripture Account* of *Time*, from *Point* to *Point*; so there is by *390 Days* of *Israel*, Compar'd with *Judah's* *Fourty*, a *Symbolical Mystical Signification*, a very long *Time* of *Israel's* state of *Bearing Iniquity*, ere that *Vision* would come into effect.

5thly, The *Condition* that the *Ten Tribes* have been and continue in since their *Captivity*, is *Represented* in the *mingled* and *polluted Bread*, into which they are *Kneaded* among the *Gentiles*, during the whole *Time*, until they shall be *Restored* by *Ezekiel's Vision* of the *Temple*: Hence it comes to pass, they are so lost among the *Nations* where they are, that an *Omniscient Eye* can alone distinguish and find them out: And this *Omniscient Eye* will *Sift* for them among all *Nations*, so far as is necessary to the *Great Purpose* of the *Kingdom* of *Christ*, as shall be more distinctly spoken, ere the end of this Discourse.

Prop. 22. The *Vision* of *Ezekiel's Temple*, *Throne*, *City*, into which the *Glory* of the *God* of *Israel* comes with the *Cherubims*, and the *Wheels* of the *Four Monarchies* under Him; this *Fulness* of the *Gentiles*, and the *Twelve Tribes* Restor'd and *Re-united*, and plac'd in their *Lots*, Blessed with the *Divine unmoveable Presence*, with the *Trees* and the *Waters of Life*, is a *Vision* so *Great*, so

Comprehensive of the Interests of the Divine Glory, and of the Happiness of the whole Israel of God; that the Time given in Scripture ever-after, bears some Prints of this Vision, and Aims at the Fulfilling and Effects of it.

This Vision being Visions of God, It had Right of an Immediate Effect, if Divine Dominion Prop. 23. and Wisdom had not Embarrassed that Effect, till his own Appointed Time.

The first thing that barr'd the Effect of this Vision, was, That as soon as ever Ezekiel had done Prop. 24. Bearing the Sin of Israel on his Left-side, he was immediately to turn on his Right-side, and to Bear the Sin of Judah 40 days of Tears, which in their Signification, were immediately to follow the Vision of the Temple, at the end of the 390 Days of Tears, for Bearing Israels Sin: It was then, impossible that Vision should have its Effect, while Judah and Benjamin, two Tribes of the Twelve, and Judah the Royal Tribe, and in possession of the City Jerusalem, the City God had chosen to place his Name there; and of the Temple, where were the Ark of Testament, the Tabernacle of Testimony, the Testimony of the Divine Presence; and so with them was the Tribe of Levi, the Priestly Tribe: while Judah therefore was in a State of Bearing Iniquity, this Vision could have no Effect: First, Because in that Vision all the Tribes were to be Restored and Re-united, and in their Lots, much more the Royal Tribe, which had with its Self, all the Types of the Kingdom of Christ, while that Tribe therefore was in Bearing Iniquity, it could not be that so Great a Vision could be in its Accomplishment.

The Time of Judah's Bearing Sin was Forty Years of Deep Captivity, beginning Fourteen Years Prop. 25. after the City smitten, and the Temple burnt, when two Sabbatical Tears, and a Jubilee had given no Release; and so all Hopes of so much as the Types of the Blessed Kingdom Returning Fail'd: In this Rigorous Captivity, they were under continual Scarcity of the Supports of Life and Eat and Drank with Dread and Consternation, as was represented by Ezekiel's Eating and Drinking by measure, and with Astonishment in the Time of his Visional and their Real Siege.

This Captivity being not only a Captivity for the time being, but a Type of a much Deeper Prop. 26. Captivity, and longer Desolation, and wherein the House of Judah should be subject to greater Considerations coming suddenly upon them in their being scatter'd among all Nations, and (as appears by all History) have therein come upon them: There is in the Third Year of Belsazzar, and so before the End of the Forty Years of Bearing Iniquity, and so before the End of the Seventy Years Captivity, (which Ended with those 40) a Vision in Arrest of the Great Temple-Vision coming into Effect at the end of those 40, and 70 Years, viz. That the Sanctuary should be under Desolation, and Treading under Foot, (which could by no means Consist with that Vision) for 2300 Eves-Morns according, to the Prophetick Cypher, a Day for a Year. But then that this Vision may Indent, and Unite with the Great Temple-Vision of Ezekiel; It is said, Then shall the Sanctuary be Cleans'd, Atton'd, Justified, so as to be Desil'd no more, by Treading under-foot: For so long a Defilement, and so solemn a Question and Answer, (How long there should be such Treading under foot, as at that Time the Sanctuary lay under) must needs Import: And they are called Eves-Morns, as Relating to the Morning and Evening Sacrifice of each Day, or to the Evenings-Mornings of the First Creation, a Type of the Great Sabbatish that shall be at the End of the 2300 Eves-Morns.

The House of Israels Iniquity then Ceasing, only Visionally, though by so Great a Vision, to be any longer Born: and that Vision so Embarrass'd from coming into Effect, it is left in the same Condition the Vision found it, and so it is in a Lost condition to this very Day. Prop. 27.

The House of Judah having their Forty Days for Years, of Bearing Iniquity, Lengthen'd out to 2300 Eves-Morns. There was just Reason, their Desolations in Babylon should have been continued from Monarchy to Monarchy, to this very Day also, without any Intermission. Prop. 28.

But it was first necessary, that All that God had spoken, that David should have always a Light before him in Jerusalem, the City he had chosen, to place his Name there: and that Messiah the true David should Appear in it, to Complement that Promise, should be; Before which It could not be Effectually Desolated, even not that Literal Jerusalem nor Temple. There must therefore of Necessity be after the Babylonish Devastation of that City and Temple, a Restoring of Both: Even because Messiah the Eternal Light of David before God, must needs come into it: and He had not yet come: The 2300 Eves-Morns could not therefore Disannul that Promise so solemnly Recorded, Four hundred and thirty Years before them; Even, 1. King. 11. 36. So there must be some Effective Cessating of the Bearing Judah's Sin.

Because

Propos. 30. Because the *Babylonish Desolation* and the *Deliverance* from it, was to be a *Great Type*, both of the *Romish Desolations* upon *Judah* and *Jerusalem*, and its *Temple*: And also of the *Tyranny* of the *Roman Monarchy*, call'd *Babylon* in a *Mystery*, both *Pagan* and *Antichristian* upon the *Gentile Christian Churches*, and of the *Rescue* and *Redemption* by *Christ*: Therefore we may find an *Admirable Configuration of Prophetical Time* in these *Visions*, in order to *Suit* and *Agree* with all the *Appearances* hereof

First, Even as because *Judah's bearing of Iniquity* was to come immediately in *Bar* of *Ezekiel's Vision*, of the *Restoring* and *Re-uniting* the *Tribes*: There could be no more *Years* taken in *Backward* to swell the *Number* above 40. So because *Cyrus* Surnamed *Lord*, as the Name *Cyrus* Imports, by *God* Himself, and styl'd *Messiah*, as a *Type* of the *Great Messiah*, (the *First* and only *Heathen Prince* so styl'd,) was to be the *Desolator* of the *Babylonish Monarchy*, and the *Deliverer* of the *Jews* from it, as *Christ* is to be the *Deliverer* of all his *People*, from *Mystick Babylon* in the *Fulness of Time*: And because this was *Ordain'd* by the *Supream Dispenser of Times*, as most fit to All his *Purposes*, *Fourty Years* after that *Temple-Vision*, and was about the *middle* of all *Time*: Therefore the *Bearing of Judah's Sin* could not make it more *Years* forward then *Fourty Years*, and so was just for many, and no more.

2dly, There being, as hath been said, a *Necessity* of a *Restoration* of *Judah* and *Jerusalem*, and the *Temple*, for *Messiah* to *Appear* in; and also a *Cessating* of the *House* of *Judah's bearing Iniquity*, absolutely *Necessary* at the 40 *Years* end; the *Proportion of Time* for that *Cessation*, was *Determin'd* by *God*, according to the *Time* that he had *Allotted* to the *Persian* and *Grecian Monarchies* that were to run between *Litteral Babylon*, and the *Fourth Roman Monarchy*, out of which *Mystick Babylon* was to *Rise*; which *Time* was *Allotted* so, that *Messiah* might *Come* in the *Flesh*, according to the *Fulness of Time* appointed by *God*, and so as to be *Born*, and *Die*, and *Rise*, when the *Roman Monarchy* had *entered* into the *World*; that even as his *Witnesses* were to *Die* in the *Breadth* or *Territory* of the *Great City*, *Rome*, *Spiritual Egypt*, *Sodom*, and *Mystick Babylon*; so he might as the *First* and *Faithful Witness* *Die* in *Jerusalem*, when it was under the *Dominion* of *Rome*: And to *Adjust* this, *Seventy Weeks of Years* or 490 *Years*, were *Determin'd* by *God*: wherein those Two *Great Numbers*, *Sevens* and *Tens of Sabbaths* are *United*: And as *Cyrus's Messiah's Decree*, perfected by *Artaxerxes*, began this *Time*; So the *Lord Messiah* *Ends* it, by the *Covenant Seal'd* in his *Death*, *Confirm'd* by his *Apostles*.

3dly, The 2300 *Eves-Mornings* being given by way of *Addition* to *Judah's Forty Days of Years* in *Bearing Iniquity*: The *First Cessation* was only by way of *Vision*, even that *Great Vision of Messiah*, at the end of the 490 *Years*, or in the *Last Week* of the 70, shutting up *Transgression*, sealing up *Sin* from being any longer *Born*, making *Reconciliation* for it, and *Bringing in Everlasting Righteousness*. And it was in the *First Year* of *Darius the Mede*, and was *Followed* by *Cyrus's Decree*: Yet because of the 2300 *Eves-Morns*, in *Arrest* of the *Temple-Vision*, that *Decree* was *Interrupted*: and as at the *End* of the 2300 *Eves-Morns*, there are 75 *Years* of *Preparation* between the *End* of *Spiritual Babylon*, and the *New Jerusalem*; so, that the *Type* may be very *Illustrious*; There are 75 *Years* of *Preparation* between *Litteral Babylon*, and *Jerusalem Restor'd* by the *Commandment of God*, of *Cyrus*, *Darius*, and *Artaxerxes King of Persia*.

4thly, Because the *Sanctuary* was not *Restor'd* to its own *Order*, but in those 75 *Years* ended; and then the very same *Vision* that declares the *Restoration*, declares the *Return*, the *pouring out*, the *Confirmation* of *Desolations*, till the end of the *War*, viz. between *Michael* standing up for the *People of God*, against the *Dragon*; and between the *Beast* and the *Witnesses*: Therefore the *Seventy Weeks* are by a most *Expressive Word*, *Cathac*, never us'd in any other sense, sayd to be *Cut out*, or *Detach'd*; and as it were to *Embellish* the Two points of *Beginning* and *ending*, or near the *Ending* it; As the *City* is call'd *Daniel's Holy City*, *Dan. 9:24*. So it is call'd, as in *Exactness* of *Answer*, The *Holy City* at the *Death of Christ*, though then *Strain'd* with his *Blood*; yet in relation to the *New Jerusalem*, as its *Type* under the *Consecration of Messiah's Blood*, it is call'd *Holy City* again, *Matth. 27. 53.* to shew how *Prophecy* and *History*, *Vision* and *Effect* answer one another.

5thly, This for *Messiah's* sake is a *Time* of a milder *Character* towards the *People of God*; Except in the *Action* of *Antiochus Epiphanes*; so *Express* a *Type* of *Antichrist*: It is therefore *Admitted* by the *Persian* and *Grecian Princes*, that the *Severities* upon the *People of God* may be *Executed* by *Litteral* and *Roman Babylon* only.

6thly, Be-

6thly, Because these 490 *Eves Morns*, or 70 *Weeks of Tears*, were thus to be *Cut out* of the whole mass, and Detach'd from the whole Number of the 2300. The *Question* and *Answer* concerning the *Sanctuary* being *Trodden under Foot*, is so warily Fram'd, as to give way to this *Cutting out*, or *Detachment*; For it is Ask'd, *Unto how long the Vision of the Daily Taken away*, and the *Sanctuary Trodden under Foot*, though the *Daily* were not all that time *Taken away* is self. And it was Answer'd, *Unto 2300 Eves-Morns*. It would Extend from that *Vision* wherein All Lay in *Desolation* in the *Third of Belshezzar*, to 2300 *Eves-Morns* Run out, ere All such *Taking away*, and *Treading under Foot* would be at an End: So that the Time, viz. of the 70 *Weeks*, or 490 *Eves-Morns* of *Tears*. Cut out, was Included, and made up the 2300 *Eves Morns*, though the *Taking away* the *Daily* did not concern that Time, as it did other parts, nor spread equally upon it, as upon the rest of the 2300 *Eves Morns*. Thus the Holy Spirit, that the 2300 *Eves Morns* might not be Disannulled, and yet the 70 *Weeks*, or 490 *Eves Morns* Detach'd from them, as Time of a Better State, hath taken Care to leave Room for the Allowance of such a Detachment, that *Judah* and *Jerusalem* might be Restor'd, and a time of Preparation for Restoring in.

The 70 *Weeks* are by the General Consent of all Christian Expositors and Chronologers, Agreed to be *Weeks of Tears*: And these *Weeks* are one Principal Argument for the Truth of *Messiah's* being Come, against the *Jews* denial of his being Come. And it is very observable, That the Wisdom of God hath settled so Great a Point, even the very Fundamental One of *Christ's* being Come, upon a Part of the *Line of Time*, Bearing the *Prophetical Cypher*, of a Day for a Year. And surely to that the Apostle *Peter* Appeals as concerning the Truth of the *Kingdom of Christ*, from its very Foundation to its Top-Stone, even this *Sure word of Prophecy*, as a Greater Argument at least at that Time, than the *History of Transfiguration*. This is a Great Honour done by God, to a *Mystick* and *Prophetick* part of the *Scripture-Line of Time*, and Condemns All, who acknowledging this Part, do not make search into all the other Parts of that *Line*, being the *Line of Gentile's Times*. Prop. 31

The Effects of *Messiah's* Great Action in the middle of the *Last Week* of the *Seventy*, Dan. 9. 24. were Perfect, Full, and Everlasting, viz. the Shutting up *Transgression*, and Sealing up *Sins*, and making *Reconciliation* for *Iniquity*, and Bringing in *Everlasting Righteousness*; Words in the Hebrew so much the same with those of *Shutting up*, and *Sealing Satan*, Revel. 20. as give Reason of Assurance: These two *Visions* shall have their Full Effect together; as also that there was by this very *Vision* a Preparation to make a Cessation of the Forty Years of Bearing *Judah's Sin*. Prop. 32

At the same time, these Great Effects were obtain'd by the Action of *Messiah*, at that very time He sealed up *Prophecy* and *Vision*; So that the many so Great, and High Predictions concerning His *Kingdom of Redemption*, were stay'd from their Glorious Appearance; and particularly that *Grand Vision* of *Ezekiel's Temple* and *Sanctuary Cleans'd*. Prop. 33

But at this very same time also, the most Holy was Anointed; even as the *Tabernacle* under the Law was, Exod. 40. Reard, Anointed, and Sprinkled with Blood: Even so *Christ* by his *Resurrection* and *Ascension*, and Sitting down at the Right Hand of the Majesty on High, Entering and Appearing by Verue of his own Blood, Founded, Reard, and Consecrated that *Eternal State of Redemption* for all his Saints from the Beginning to the very End of Time; even in *Heaven* it self, and within the Veil, when He, as a Fore-Runner Entred; where that *Eternal Inheritance*, Country, City, *Jerusalem* above, the Mother of us All is, and is Reserved; and where *Christ* the Great *Melchisedech* Ministers in the *Sanctuary* pitched by the Lord, and not by man, made without bands, and nor of this Building: So that all the Great Expressions in the New Testament, concerning *Heaven*, and the *Kingdom of Heaven*, have here their Full Place and Authority. Prop. 34

Having thus an High Priest over the House of God, Believers have Boldness by his Blood to Enter into the Holiest; their Persons and Addresses are made Acceptable by the Great *Melchisedech*, the Minister of this *Sanctuary*, set down on the Right Hand of the Throne of the Majesty in the *Heavens*, and Living ever to make *Intercession*; and hither the Spirits of just men, made Righteous by Him, are Congregated; till they are made perfect in Glorious Bodies. Heb. c. 6

Yet is not this the Glorious Kingdom of *Christ*. until it appears, and is, (as in the Last Time It is, Ready to be) Revealed, and till this New *Jerusalem* come down from God out of *Heaven*; So that our Looking up to *Heaven* where *Christ* is, is no Bar to our Looking for Him, and Waiting for Him from *Heaven*: Nor our looking for that *Heavenly City* and Country, any Bar to its Descending from God out of *Heaven*; Nor our Conversation in *Heaven*, to our Life Appearing with *Christ*, when He

He Comes down from Heaven: Nor are the *Spirits of Saints in Heaven*, in Bar of Christ's bridging All the Dead, that Die and Sleep in, and by Him, with Him, to Reign with Him in that New Jerusalem, that so Comes down from Heaven with Christ; and the General Assembly, and Church of the First-born written in Heaven, Comes down with the New Jerusalem, into the New Heaven, prepared for its Residence.

Prop. 37. The Churches and Saints of Christ on Earth, though they want nothing that is either Necessary to the Constituting them True Churches, or Real Saints, or to Eternal Salvation by Christ; Yet by reason of Prophecy and Vision Sealed, and of the most Holy Anointed in Heaven, They are All subject, notwithstanding the Death, Resurrection, Ascension, and Session of the Lord Jesus on the Right Hand of God, to the Vision of the Daily Sacrifice taken away, to the Transgression that maketh desolate, and of the Host, and the Sanctuary given, to be trodden under foot, for the 2300 Even Morns, even till the time, the Sanctuary shall be justified: So that neither the Holiness, the Happiness, nor the Glory of Churches or Saints, can be Expected, but they are subject to Corruption, to Death, to Persecution, to Afflictions of all kinds, till the Gentile's Times in the 2300 end.

Prop. 38. The 2300 Even Morns begin to take place in the Reign of Cyrus, as appears by the Vision being played in Persia, and It was Given when the Sanctuary Lay Trodden under Foot, as appears by the Vision being Dared in the Third Year of Belshazzar: So they must needs Reach Down through all Times to the Kingdom of Christ, or to the Great Sabbatism, if they are taken as Days for Years: And so they must needs be, if the Seventy Weeks of Years are part of them; for else the Detachment or Part must be Greater than the Whole; the Detachment must be 490 Years, and the Whole not Ten Years, which is impossible; That the 490 are taken out as a Detachment from 2300, the Order of the Visions and Indenture one with another, and the word Cut out, makes evident, as hath been already set out.

Prop. 39. The Gentile's Times, (whose Fulfilling our Lord so Expressly Remarks, as the Boundary of the Time of Jerusalem's Lying Trodden under Foot by the Gentiles) had Enter'd some Years before Ezekiel's Vision of the Wheels, and so given ground for it in this Vision; therefore at the very Burning of this City, is set up that First Great Rowl of the Wheels Express'd by Galgal, Chap. 10. v. 6. Signifying that Great Change in the World, viz. God's Leaving his own Chosen People of Israel, and Ordering his Government of the World by his own Supream, and by the Angels Ministerial Conduct of those Four Monarchies or Wheels; which shall Last till the Ha-Galgal, or the Far Greater Revolution, Verse 13. When the Kingdoms of this World shall Become the Kingdoms of the Lord, and of his Christ; and the Angels Ministry shall Cease; For that World to come, where of we speak, shall not be in Subjection to Angels, Heb. 2.5.

The Contemplation of the Times of the Gentiles is of Great Use in the Understanding of Prophecick Times.

First, Their Entrance in General, or at Large, is to be Estimared by the First Accounting Time, according to the Years of the Reign of Heathen Princes: And the First of those Heathen Princes, by whose Reign Time is Accounted in Scripture, is Nebuchadnezzar, and his First Year, Jerem. 25. 1. was Jehoiakim's Fourth, when He became Tributary to the King of Babylon Three Years, before the 70 Years of Captivity Began; For here the Head of Gold, began the First Monarchy; And so, It is under Sacred Account, Because here the Wheels were Taken under Special Ordination by the Glory of the God of Israel, Sitting on the Throne above the Crystal Firmament, over the Head of the Living Creatures, and of the Wheels by them.

2dly, There was yet a Concurrent Account of the Reigns of the Kings of Judah; so they were not purely, but as it were Preparatory Gentile-Times; Nor were the Wheels so strictly under the Glory, as when the Kingdom of Zedekiah Ceas'd, and the City and Temple were Burnt, and the Glory departed from the midst of the City, Ezek. 11. 2. 6. Here was more precisely the Galgal or Rowl First, viz. When the Fire was taken.

3dly, The Gentile-Times came not to their Closest strictness of Account, while the Captivity lasted; because not only the 350, and the 40 Days for Years, Comprehended that Time, and were a Line of Time to the End of it, but the 70 Years so often, and so expressly Given, was the Gauge of the Time of the Captivity: Here therefore the 70 Years Ended with the 350, and the 40 Days for Years, which Forty were the Last that may be call'd Annals of Jewish-Time. But in the Old Testament, the Reigns of the Kings of Persia, in Ezra, Nehemiah, Esther, Haggai, Zechariah, give those Annals; And to shew the Carrying on of Gentile-Times into the Roman Fourth Monarchy,

nearly, we have not only the Days of Augustus, and Claudius Caesar, and Caesar, to whom the Apostle Paul Appeal'd, Acts 25. but the Annalistic Note of the Fifteenth Year of Tiberius Caesar, Luke 3. 1. The Grecian Kingdom Fell not into Scripture-Writers Times, but the Jewish Maccabean History, 1 Mac. 1. 11. Dates by the Years of it: and to shew it had been, the New Testament so often mentions Greeks; and excepting Time Cut out for the People of Daniel, and the Holy City, even the Seventy Weeks; which shews them Time so Cut out; the Mystick Characters of Prophecy-Time, after the Weeks both in Daniel, and the Revelation, Fell more Justly and Perpendicularly upon the Christian-Gentile Churches, than upon Israel, or Judah, taken Literally.

4thly, There is therefore yet a Stricter Sense of Gentile's Times, when Judah and Jerusalem were finally Desolated by the Romans, to which All Things were in speedy motion from the End of those 70 Weeks: Now from hence I Account most strictly the Gentile-Times, on Two Accounts.

First, That the Jewish State and Nation were quite Remov'd out of the Sight of God; that is, from being his Peculiar People, and in the Promis'd Land; and brought under the Gentiles, to the Utter and Final Loss of all the Types of the Kingdom of Christ, which They as a Distinct People of God had: All these Concentred upon Christ the Anti-Type: And to hold them any longer, when the Spirit and the Antitype had drawn up all the Life and Spirit of them into it self, was to hold dead beggarly things: God therefore by so High an Act of Judgment remov'd the City, the Temple, the Sacrifice, when they were Retain'd against Him, after they were made to Cease, as to any Divine Virtue, by the Death of Christ.

2dly, The Glory of the God of Israel was so over the Wheels of the Gentiles, that they were now Substituted and Engraved into the true Olive, and made Jews, and the Israel of God; the Inward Jews, and the Circumcision, who Worship God in the Spirit, the Temple of God; no longer Aliens, but of the Commonwealth of Israel, and One Body; Jerusalem above is the Mother of all such Gentile Christians: And thus they are spoken of in the Great Prophecy of the New Testament, as the true Spiritual Jews of the Church of Smyrna, in the First Times of Christianity, and of the Church of Philadelphia in the Last Times, near Christ's Kingdom, Revel. 2. c. 3. They are the 12000's Sealed of the Twelve Tribes, c. 7. and who are now ready to Appear with the Lamb on Mount Zion, with the Father's Name written on their Foreheads, c. 14.

For inasmuch, as the Promises of God were so Many, so Great, so High, so Absolute, so In-conditional concerning the Seed of Israel; There must of necessity be an Adopted, Engraved Israel, when the Natural Israel was to be under so long a Casting off, such a Breaking off, under so Great Fall or Ruine; under so long and even total Hettema, Darkness, or Eclipse, shut up by God in so Horrid an Unbelief; And therefore the Apostle says, Rom. 11. Their Fall and Diminishing Eclispe was the Riches of the Gentiles, their Casting away the Reconciling the World, and by their Unbelief the Gentiles obtained Mercy, and by their Breaking off they were Grafted into the same Olive: Else how should Jerem. 31. 37. be made good? For though it is most true, even such a Casting off as is now, shall not be for ever: yet it could not without a Substituted, Surrogated Israel have been so long according to the Truth of that Promise.

5thly, There is yet a Last and strictest Sense of Gentile-Times, and that is when Gentilism came in upon the Outer Court of Christianity, that is, into the Profession of it; For that Time is above others, called Months of the Gentiles, and of the Beast; as mourning for which the Witnesses put on Sackcloth all that time. And all this time the Glory Retired into the Inner Court, and the Cloud filled the Temple shut up, and not yet Open'd; but the Cherubims Wings were heard in the Outer Court, as among the Wheels of the Monarchick Supream Power of the Ten Kings, called Christian: as being in the Outer Court of Profession; but indeed Gentiliz'd by Antichristianism; whose Voice in regard of the Supremacy of Power was as the Voice of the Lord God Almighty when he speaketh, because he hath said to them, You are Gods: Which Voice yet continueth in the Outer Court, till they shall Hate the Whore. To Allude to Ezek. 10. 4.

There may appear some considerable Objections against this Account of Gentile's Times, carrying such an Un-interrupted Length, as hath been given,

Obje^t. 1. That Interruption of the Seventy Weeks cut out, (which yet hath been in greatest part Accounted for,) wherein the Sanctuary was Untradden.

Obje^t. 2. Between the Resurrection of Christ, and the Gentiles Months, the Outer Court, as well as the Inner Court and Temple, was secure from Gentilism; for else such a Note of its being Tradden

by the Gentiles, had had no place: And that which makes the Objection much greater, is, that the Throne became Christian, and so Prophecy and Representative of the Kingdom of Christ, that it is called, the Kingdom of our God come; in Constantine, &c. Rev. 12.

Now to Answer these Objections with the clearer State of the whole Matter, It must be recapitulated from the very Beginning. 1. That *Ezekiel's Vision*, c. 40 consists of these Great Branches.

1. Of the Temple every way Restor'd, and to be Desol'd no more: So the Treading under Foot, and the Taking away the Daily Sacrifice are utterly Inconsistent with that Vision Fulfill'd.

2. Of the Throne of God, and the Place of the Soles of his Feet in that Temple; So the Throne of God over the Cherubims, and the Wheels of the Four Monarchies, was utterly Inconsistent with that Vision, as they were out of the Temple, and not Return'd into it.

3dly, Of the Twelve Tribes Restored and Re-United; So their Dis-united, Scatter'd, and Desolate Condition, is also utterly Inconsistent with that Vision Fulfill'd: Till all these Three therefore both are, and are together, and so as never to be changed, which They have never yet been, the Vision is Unfulfill'd, and the Gentile's Times continue: But more particularly.

As to the First Objection; Although there was not such a Treading under Foot of the Sanctuary, and causing to Cease the Daily Sacrifice, in the time of the Seventy Weeks Cut out; Yet first it was a Time Cut out, for which, as was observ'd, the Question and Answer gave room; and then the Glory was not in any Restoration, but in the first Half-week time of the Publick Ministry of Christ, and his Appearing in the Temple, and during the other Half Week, while the Apostles Confirm'd the Covenant, when there was indeed a Great Glory of the Apostolick Church in Jerusalem; but neither was the Throne illustrious, nor the Tribes Restored, nor Re-united; nor was it a Continuing State, and yet was a Pattern on Earth of that Vision in Heaven, Revel. c. 4. c. 5. Whither the Proto-Type and its Glory was Carried by Christ, and where it is Reserv'd with Him till He Comes and Appears In and With It.

As to the Second Objection; It is true, the Christian-Temple and its Outer Court were not yet Trodden under foot, nor its Daily Sacrifice taken away, before the Gentiles Months Ended; For so the Question and Answer concerning these Things, as hath been said, Allowed; But seeing still they were to be Trodden under foot, and desol'd, and the Daily to be taken away, and that until the Christian Empire, the Throne had no Appearance, The Vision therefore of the 2300 Even-Morn flood good. It is further to be considered, the Apostle gave very early Notice of the Apostacy, and of the Mystery of Iniquity, even then Working for that Apostacy. So that it is very remarkable, the Excellent Time of the Apostolick Church was within the Last Half-week, or the Time Cut out, and then there was a Falling from the First Love, and the Synagogue of Satan Rising, until the Apostacy came in.

But when during the time of the Seventh Seal, there was a Christian Empire, the Objection may seem to be stronger; I Observe, The Preparation for the Taking away the Daily Sacrifice, and Treading under foot the Sanctuary grew stronger as the Time grew nearer, when it was to be done; so that there was warning of the Church flying into the Wilderness at that very time: There was, if an Appearance yet no Restoring or Re-union of the Tribes: And as to the very Kingdom, the Monarchies are to be Considered two ways: 1. In their Greatness and Order, and so they were Typical, and Fore-Runners of the Kingdom of Christ; and so the Glory of the God of Israel was over them, guiding them to their Great End, as the Four Wheels, by the Ministry of Angels. 2. They are to be considered in their Gentilism, Idolatry, Enmity to the Servants of God, and to Christ's Kingdom: So they are Counter-Types to that Kingdom in Bar and Delay of it; while they are in Course for that Time then, the Kingdom of Christ does not Appear; And herein they are again to be Considered two ways: 1. In the very Supream Monarchick Power, and so they are to Cease, and to be Broken, as Dan. c. 2. c. 7. and never Come into the Temple. We do not therefore Read of the Wheels expressly Coming into it; They Come not as the Four Monarchick Wheels. 2. In the multitude of People that makes up Monarchies, and so they are brought into the Temple, being made the Kingdoms of the Lord and of his Christ: Whereas therefore the Noise of the Cherubims Wings with the Wheels, was as the Voice of great Waters; viz. In the multitude of People; the Voice of the Almighty, in Supream Powers; the Voice of Speech, in rusty Counsellors; the Noise of an Host, in Armies and Navies; the Glory of God comes into the Temple, and the Noise of his Voice, as the only Supream now without other Monarchs, Counsellors, or Hosts; for the Earth shined with his Glory alone, and the Multitude of People Converted to him, is as the

Noise of many Waters, or People, as Revel. 17. 15. Ezek. 43. 2. compared with Chap. 1. 24.

The *Gentile's Times* therefore in the *Christian Empire*, were not interrupted, but there was a Prop. 40.
Wound upon the Beast, or the *Idolatrous Monarchy*, a *Catchus*, as the Apostle's word, 2 Thess. 2. 6, 7. Imports, a *stop*, a *Let*, but not a *Discontinuer*; For It *Liv'd*, and was *Heal'd*, and surviv'd in the *Beast*, and his *Ten Horns*, the *Papacy*, and the *European Ten Kings*, that *Gave their Kingdoms to the Beast*. So Careful hath Providence been to secure the *Gentile's Times* without Interruption for the Space he had Appointed; and the Divine Spirit to give Notice of it in the Scripture, He did so take Care.

And thus Things continue to this Day; Even the Reformation hath not made the Change Perfect by many Degrees.

The many Brands of *Gentilism*, given by the Spirit of God in the *New Testament*, being Found Prop. 41.
upon the Outward Profession of Christianity throughout all Parts, Names, and Churches of it, are a certain Assurance of *Gentile Times*, that have been so many thousands of Years, and yet continue; seeing Christianity is not only the most Excellent Doctrine and Profession, and gives the most Perfect Rules, but according to all the Descriptions and Prophecies of it, It must be most Effective and productive of it self in all its Professors, and cannot Bear Those which are Evil.

The *Gentile Brands* in Scripture are *Idolatries*, *Superstitions*, *Impure Revels*, and *Excess of Riot*, on the account of Holy Times, Ignorance of the True God, and an Ignorant Following Men, Even as we are led; *Vanity of Mind*, *Heathenish Repetitions in Prayer*, given in *Prescrib'd Forms*, whether Inconveniences of Mind lead to them or not; *Pagan Rules*, and Limits of Kindness, where only we have received, or expect the like, and without any Respect to the Noble Community in the First Glory of Christianity; living only to the Care of what we shall Eat, and Drink, and put on. Insolent Profaness; *Blasphemy*, *Debauchery*, *Bloody Wars* among Christian Princes and Nations; the abundance of Law-Suits, the over-twininess of Power in Christian States, much more in Churches, contrary to that so Solemn Rule of Christ, *It shall not be so among you*, Luke 22. 24. An Insuperableness of, and Oppositeness to the *Glorious Kingdom of Christ*, as putting an end to Worldly Grandeur.

When the *Gentile Times* are so at an end, that the Adopted Israel of the *Gentile-Churches* are Return'd out of their Eclipse to their Full Orb of Light; Then the Glory of the God of Israel even of all the Israel of God, also Returning with the Abundance of the Gentiles, the People of the Four Wheels or Monarchies, and his Voice among them like a Noise of many Waters, shall bring with it the Twelve Tribes into the Temple and City of the New Jerusalem; For the *Gentile-Churches* cannot be in Full Glory, except all Nations from the Rising of the Sun to the Going down of the same, are United: How can then the Twelve Tribes of Israel, even as they are, and must needs be, where-ever they are, a Part of the Nations, and of the World be left out? Much more, who are the Peculiar People of the Promise: So that they must needs, as known to be such, have an Illustrious Share in that Glorious State, and it cannot be without their Reception; They then must by the Mercy of the Universality of the Nations, of which They are a Part, in the Time of their Mercy, obtain Mercy: And also because the Mercy promised to the Nations cannot be given to them, till the Israel of God, according to Nature, be Re-engrafted into their own Olive. Therefore in the Nations Mercy coming at the Time of Promise, the Natural Israel must Obtain Mercy.

The *Gentile's Times* must needs be near their End, according to all Accounts that can be made Prop. 42.
of them by these Prophecies.

1. If we consider them according to the Four Monarchies, the Fourth and Last Monarchy hath been now near 1200 Years in its Course, even from the Scripture-Account, in the Days of Augustus Caesar, and not much less, since the 15th Year of Tiberius Caesar; How then can its Time be far off its End, when it hath already endur'd beyond the general Allowance of Providence to any of the Monarchies of the World, and much longer, than any of the Four joyn'd with it! and it should not so have lasted, had not Prophecy taken Care it should so last; and that it waits for that Great Kingdom of the Son of Man, and his Saints at the end of the Four, when by the Great Hagabgal, all the Wheels shall come into the Temple, and the Throne of Christ be seen, and so the Temple that hath been so long Shut, be Opened thereunto, as Revel. 11. 19. and Chap. 15. 5. compar'd with 11. 1.

2. The Book of the Prophecy of the Temple Vision, that had been so long Sealed, was then Open'd in the Hand of the Great Angel Swearing, There should be Time no more; but in the Days of the Seventh Angel, the Mystery that God had by All his Servants the Prophets, Evangelist's, or Decur'd as *Trumpets*; of which Ezekiel's Vision must be the Principal; should be Finish'd, and so in Prophecy no longer. Revel. 10. Then Ezekiel's Book of Lamentation, Mourning and Wee shall be Exhauist in Daniel's Bless'dness, Chap. 12. ult. This must needs be at some Time, when there was a more than ordinary Preaching of the Gospel, Compar'd to Thunder, as the Emblem of the Apostolical Preaching, in which Christ went out Conquering, and to Conquer, Chap. 6. 1. But this being Represented by Seven Thunders uttering their Voices, must have been much Greater, and a more Universal Preaching, even then that Apostolical Preaching, had not those Thunders utterances been Seal'd: They must therefore if not Seal'd, have been that great Preaching of the Everlasting Gospel, to the Opening of the Kingdom of Christ. This cannot have been very long ago; or longer than the Half-time ago, viz. the Last 180 Years of the 1260 Years: For then the *Outburst* of That Time should be no more, must be Broken; else the Seventh Trumpets must have Sounded, and the Mystery been in Finishing; which we see not yet: It can have been no smaller Space of Time ago, than about those 180. For we have known nothing of Later Time of Change so Remarkable in the Preaching of the Gospel, that should look like Seven Thunders uttering their Voices: It cannot be yet to come, because we have known a great Change in the Preaching of the Gospel to very wonderful, above what was before, that like Seven Thunders uttering their Voices, It gave out a Sound very High and Loud, and Alarm'd, and much Awaken'd the World; so Great, that we can expect no Greater, before that Everlasting Gospel Preach'd to every Nation, Tongue and Language; and such as had not the Thunders been Seal'd, had been that very Preaching, and had drawn out that Book of Prophecy, which yet Remains, as in the Prophecy's Bowels, till that Preaching of the Everlasting Gospel shall Fully Open it, and Expose it. And this was the Reformation which Began (within Six) now an 180 Years ago; and so Half-time must End at 97.

3. That which still much Higher confirms this Adjustment of Times, is this, Take the 2300 *Eves-Morns*, as the Particular and most Express Line of *Gentile Times*, as by all that hath gone before, They appear to be; and by the Account, *Prophetical-Scripture* duly search'd will Help us to make of Them: It will be made Evident, the *Gentile Times* must needs be within six *Evening-Mornings* of Years Run out; and when-ever they are Run out, according to all Prophecy, the Kingdom of Christ must be in Succession, and then what-ever hath been Evangelist'd by the Prophets, must be Fulfilled.

It is then most manifest by Daniel's, Chap. 12. v. 7. v. 11, 12. Beyond the Time, Times, and Half-time, (which by both Dan. 7. 25, and Chap. 12. 7. must be *Gentile's Time*; and by Revel. 12. v. 6-14. Compar'd, must be 1260.) Beyond Those, I say, there must be 30 Days of Years, making the 1260, 1290, and 45, making the 1290, 1335; which 30 and 45, are 75 in the whole. These 75, by Daniel's way of mention, and by the Revelat. 10. and Chap. 11. concerning the Seventh Trumpets Action, or when the Witnesses come out of their 1260 Days Sackcloth, must be a Time of Preparation by the Full Release from Mystical Babylon, for the Glorious Kingdom of Christ; and so are no otherwise Times of the Gentiles, than that Gentilism is perfectly in Removing, but will not be Fully Remov'd, till the End of those 75 Years, at the Blessedness of the Coming to the 1335; because of the Hold sinking Gentilism has of the 75, as part of the 2300 *Eves-Morns* before the Sanctuary justified.

By way of Graceful Parallel and Proportion, let 75 Years be allowed to be a Time of Preparation for Full Release, from the Captivity of Literal Babylon, after the 70 Years Captivity expir'd; while the Word was going forth for the Restoring Judah and Jerusalem, according to the Commandment of the God of Israel, and of Cyrus, Darius, and Artaxerxes King of Persia; For in His Seventh, the Work and Prophecy were Finish'd, Ezra. c. 6. 14. c. 7. 7. For *Gentile's Times* in the 2300 *Eves-Morns*, laying hold of this Time, notwithstanding the Vision of Cessation of Bearing Judah's Iniquity, Held so Fast, that the Word going forth, was so Foreflowed, that it had not Full Effect till the 70 Weeks, as a Time Cut out from the Gentile's Times were Enter'd. This by the Course of History in Ezra, Nehemiah, and Esther, Compar'd with Exactest general History, appears also such a Time, as 75 Years; And it is not unworthy Remark, that the Number of Years given to the Kings of Persia, layd together, Accounting the 21 Days of Years, mentioned Dan. 10. 13. Wherein that Decree was stopp'd, and Daniel Fast'd three Weeks of Years, Verse 3. Amounts to 75 Years,

75 Years, as a Symbol of the Time; even as the Years to *Nebuchadnezzar* occasionally attributed in Scripture, if Cast up, Rise to just 70, as a Symbol of his being the Grand and Original Captivator of Judah, viz. his First named, *Jerem.* 25. 1. His 2d. making 3, *Dan.* 2. 1. His 18th, 19, 23th, *Jerem.* 52. (where the 7th mentioned, v. 28. is not to be Accounted to *Nebuchadnezzar*, but to *Jehoiakim*; which is to be Noted, to avoid mistake, making 43; and his 7 Years of being Cast out among the Beasts, *Dan.* 4. 22. which are, put one to another, 70.

Set then aside One hundred and fifty Years for those Two Seventy Fives of Preparation; Then the Seventy Weeks of Years, according to the Agreement of the Christian Interpreters, make 490; These amounting to Six hundred and forty, there are still Sixteen hundred fifty to be Disposed. The first Seventy five of Release from *Literal Babylon*, with the Seventy Weeks, or 490 Years, end at the 27th of the General Era, or Account from the Incarnation; which General Account fully Agrees with the Scripture Computation of Time, I now go upon.

From that 27th, to the present 1691, there have Run 1654 years: Seeing then the 1260 years or Time-times and Half-time, which are *Gentile's Times*, must be after all of the 2300 *Eves-Morns*, except the last 75 of Preparation for the Kingdom of Christ; which are the very last, and with which the 1260 are Inseparably Conjoin'd, as the last, first making them 1390. and then 1335. There then must be Four hundred, and there can be no more, and they must be between the Weeks, and those 1260 Years: therefore those 1260 must begin at 437, Where there are many other Great Reasons to expect them, in regard of the *Applacy* then Appearing; and they must then according to our General and Agreed Account of Time, since the Son of God manifested in *Flesh*, or of the *Era Christiana*, end at 1693; so there are of them, and so of *Gentile's Times*, Six and no more to be expected, with all the *Gentilism* we have known, and are yet under; Except what *Gentilism* may be taken off by the Dawn of the *Morning Star* of the Kingdom of Christ in Succession, which we every Day Pray for Hope for, and Expect.

There shall be at the same time a perfect Unsealing of Prophecy, so as to be for ever Sealed no more; For thus the Apostle Peter's Bounding of Prophectic-time, and the Apocalyptic Bounding of it, Admirably Agree. The Apostle Peter, *Epist.* 2. chap. 1. 19. Directs us to Attend to the Word of Prophecy, as the most sure Sea-Chart or Compass in the Dark State of the *Applacy*, till the Day Dawn, and the Day-Star arise in our hearts; And in the Revelation, Chap. 19. 11. Christ Commands John to Prophecy again, even after the Book Open'd in the Reformation, and until the Mystery God *Engelized* by all the Prophets came into immediate Fulfilling in the Seventh Trumpet; when the Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ: Or the *Gentile's Times* are ceas'd, and the Kingdom of Christ shall be in Succession.

According to this very Time to the Church of Thiatyra, the Type of the yet suffering Witnesses in France and Savoy: especially the Sight of the *Morning-Star* spoken of by the Apostle Peter, is promis'd, *Revel.* 2. 28. which we are now to expect about the End of the forenamed Six Years; And when all Prophecy is perfectly Fulfill'd in the very Glorious Appearance of Christ, 75 Years after, or on the very Last Morning of the 2300 *Eves-Morns*, which is also *Dan.* 11. 35th Day Christ Declares Himself the Bright and Morning-Star, shining in all his Servants Hearts, *Rev.* 22. 16. then Prophecy will be Fully Finished.

Then, viz. at 97, the Angels or Living Creatures will have Lift up the Wheels above the Earth, in their Highest and most Elevated Motion, to the Ha-Galgai, or Grand Revolution of the Kingdom of Christ. For even as at all times, when God is doing Extraordinary Things, in pulling down one Kingdom, and Lifting up another; the Living Creatures are Lift up above the Earth, and the Wheels are lift up besides them. So shall it be at this Time in an Eminency, far above all that ever had been before: They shall then Mount up as in Disdain and Scorn of this lower Earth, *Ezek.* 1. 19. 21. chap. 10. 16, 17. In the mean time there will be a Lighting Down as upon the Earth, in lower and meaner Motion, as hath been very Apparent in this Summers Action.

There shall be no more Bearing Iniquity, nor any longer Sackcloth-Condition, when these 1260 Days are at an End; the Church shall come out of the Wilderness, and Appear on Mount Zion, as its first Step; and this shall encrease more and more, till Everlasting Joy shall be on the Heads of the Servants of Christ; and Sorrow and Sighing shall for ever Fle away; and there shall be no more Sorrow, Pain, Crying, Tears, Curse, or Death; until the Flood shall clap its hands, the World shall rejoice, and the Multitude of the Isles be glad; the Trees of the Wood shall rejoice, and the very Creation Triumpb.

The

Prop. 47. *The Nations shall Beat their Swords into Plow-shares, and their Spears into Pruning-hooks, and Learn War no more: The Wolf and the Lamb shall lie down together, &c.* The Creation shall be under the Restitution, and share in the *Glorious Liberty of the Children of God*: In stead of the *Thorn* shall come up the *Fir-tree*; In stead of the *Bryar*, the *Myrtle-tree* for that *Paradisiack Feast of Booths or Tabernacles*: the *Sowing*, and the *Harvest*, the *Vine-dressing* and the *Gathering of Grapes*, in a Free and Spontaneous Production shall be together, and *Dust alone shall be the Serpent's meat*: For there shall be no *Hurting* nor *Destroying* in all the *Lord's Holy Mountain*: But *Knowledge shall cover the Earth, as the Waters do the Sea*. For all these Things have been Foretold, and must be Fulfilled: No Metaphorical *Cobweb-Lawn* Fulfilling will serve the true Interpreter of *Prophecy*, the greatest Injury and Affront to it that can be. These are the *Natural Genuine Effects of Redemption*, *Shutting up Sin*, *Sealing Transgression*, *Making Reconciliation for Iniquity at Messiah's Death*, *Bringing in Everlasting Righteousness*: And had not *Prophecy* and *Vision* been Sealed at the same time, They had been even then; when that is *Unsealed*, They must therefore most certainly be.

Prop. 48. As there shall be such an Universal Removal of *Guilt*, and of the *Curse*; so there shall be Universal *Holiness to Jehovah*, even upon the *State* and *Gallantry of Horses*, and their *Equipings*; an Emblem of all *Pomp* that is now in the *World*; and upon every *Por* in *Jerusalem*, an Emblem of all the Ordinary Affairs of *Life*, *Zech. 14. 20.* and all that are written among the *Living in Jerusalem*, shall be *Holy*; For the present *Unholiness* and *Impurity* of the Professors of *Christianity*, shall be perfectly purged and cleans'd: And even in this High Sense also, *Everlasting Righteousness shall be brought in*.

Prop. 49. As the whole *Idolatrous Tyrannick Power* shall be Removed out of the *World*; so the whole *Kind and Nature of False-prophecy*, with its *Unclean Spirit*, shall pass out of all the *Earth*, *Zech. 13. 2.* together with the *Intoxication and Sorceries*, wherewith the *Kings of the Earth have been made Drunk and Deceived*; Yea even the *Over-magnified Power of Kings*, and their *Abusing their Power to enforce False-worship*, being thereto Induc'd by the *False-prophets*, so Over-magnifying it, shall be at an End. The First of these is Represented by the *Casting the Beast*, and the *False-prophet a Latere* to Him, or his *Inseparable Adherent*, *Revel. 16. v. 13. c. 19. 20.* into the *Lake*; and the Latter by that *Emphatical Repetition of Removing the Carcasses of Kings*, from that so *Sacrilegious Proximity to God*, *Ezek. 43. 7. 9.*

Prop. 50. From the *Going of the Glory from the Jewish-Temple*, and wholly up, so that the *Prophet* saw it no more, (Typifying also the *Departure from it*, after the *Last Half-week*, and the *Final Desolation by the Romans*), to the *Return of it*, *Chap. 43. v. 3.* So that the *Prophet* most certainly knew it to be the same: And from the *Scattering among the Heathen*, even all the *Tribes* where-ever they had been Driven by the *Babylonish Captivity*, (excepting the *Time of the Weeks out of it*) until their *Assembling again*, *Ezek. 11. 17.* in the *New Covenant*, by their *Conversion and Reception*, *Rom. 11. 15.* Are the *Land-marks of Time*, betwixt the *Babylonish Captivity*, Literally understood, and the *Utter Destruction of Mystical and Spiritual Babylon*; when there shall be a most substantial Fulfilling, Accomplishment and Effect of *Ezekiel's Temple-Vision*; and the *Sanctuary* according to it, even at the End of the *2300 Even-Morns*, shall be Justified, as was Revealed to *Daniel*.

Prop. 51. The whole Number of *Saints* making up the *Perfect Man*, and the *Measure of the Stature of the Fulness of Christ*, shall then be Congregated in a *General Assembly and Church of the First-born*; As in Those, who are written in *Heaven*, and are *Spirits of just men made perfect*, and not One wanting: That those before and since the *Coming of Christ*, may be *Made perfect one with another*, *Heb. 11. ult.* This is the *First Resurrection*; And what-ever in Relation to every one of them, shall most Illustrate the *Wisdom, Grace, and Power of God*, by whom, and for whom are all things, of whom, through whom, by whom are all things; and for whose pleasure they are and were created, shall be Summ'd up; who therefore then Receives, as he is worthy, *Glory, and Honour, and Power*: And the *Lamb*, who hath Redeem'd them by his *Blood*, and made them *Kings and Priests to God*, and his *Father*, to *Reign over the Earth*, as most worthy, Receives *Power, Riches, Wisdom, Strength, Honour, Glory, and Blessing*: And so Him that sitteth upon the *Throne*, and unto the *Lamb* for ever, shall be *Blessing, Honour, and Glory*, by the one Consent of *Angels*, the whole Number of *Saints* in one perfect Chorus, and of the whole Restored Creation; That All then might be brought into this Universal and perfect Harmony, in the *Fulness of all Times*, is one great Reason in the manifest

manifest Wisdom of God, why Prophecy was so long Seald, Revel. 4. c. 5. Even that the Supreme Jehovah, in the whole Number of the Vessels of Mercy which he had afore prepar'd for Glory, might make known the Riches of his Glory: So that the whole Number of Wicked Men having Fill'd up the measure of their Iniquity, may make up Wickedness in its Ephraim, and under its Talents of Lead, Bearing the Resemblance of the Wicked in all the Earth; and that Wickedness may be settled on its own Base, in the Land of Shinar, the Great Babylon, the Smoak of whose Burning Rises up for ever and ever, is another Reason why Prophecy was so long Seald. God willing thus to shew his Wrath, and to make his Power known, endued with much long-suffering the Vessels of Wrath fitted to Destruction, to Fill up their Full Number, and (as the Amorites of old,) the measures of their Iniquity, before He settles the Seed in their Inheritance. This, I say, is another Reason in the Unsearchable Understanding of God, why Prophecy was so long Seald.

The Living Creatures, or Innumerable Company of Angels, Fill up their Ministerial Government and Conduct of the Wheels which they bring into the Temple, and Resign to the First-born, when God shall again Bring Him into that World to come, which is not put in subjection to Angels, but to Christ alone. So All the Angels of God Worship him, are in Subjection to Him, and Rule no longer. Even as all Spirits of Devils, and Men are Chain'd up in the Abyss, and so Cast into the Lake at Last.

The 2300 Even-Morns being at an end, the Sanctuary is justified for ever, never to be Trodden under Foot, nor Defiled any more, nor the Temple to be any more Shut; For the Lord-God Almighty, and the Lamb are the Temple of that State; and the Gates are always Open; For they are not Shut at all by Day, and there is no Night there: There is no need of the Sun, for the Glory of God doth Lighten that State, and the Lamb is the Light thereof.

This State under the Name of the Holy of Holies Anointed, is now Reserved in Heaven, till it Comes down from God out of Heaven; and it is continually Reconciled, in regard of the Uncleanness of his People, Levit. 16. 16. and because of their Transgressions in all their Sins, by Christ as the Minister of that Sanctuary, which the Lord hath pitched, and not Man; Nor of this Building, not made with Hands: He, as the True Melchisedech, a Priest set down on the Throne of the Majesty in the Heavens, by his Intercession obtains all Good and Great Effects for the Illustration and Glory of it; which giving some Glimpse of themselves here on Earth, are yet kept in Heaven: Thus was (as the Proto-Type, though it did not last on Earth,) the Excellent State of the First Apostolick Church obtain'd, Revel. 4. c. 5. So the Casting down of Satan, chap. 12. the Joy of which is yet in Heaven only.

Our Eyes ought therefore to be continually Lifted up to the Heavens, whither as our Spirits Ascend to Christ, as in the Jerusalem above, the Place prepared in his Father's House, when they go out of the Body; so with it we look and wait for the Son of God from Heaven. The first of his Comings down, was as at the Reformation in regard of Half-time then Entering, and is by Prophecy Describ'd, Revel. 10. 1. though he Retir'd again; He then made a Descent as upon Earth in Claim of his Universal Monarchy, and will next come down with and upon Mount Zion, Appearing in this his Apostolick Number on it, as on a New Mount Zion, a Church-state most Exalted in the Everlasting Gospel Preach'd; * Herein above the Apostolick; That it shall be to All Languages under Heaven in Fulness of the Letter, and that it shall Last for Ever; There is no Retreat from thence: Then shall the Temple be seen Open in Heaven; And last of all the Jerusalem shall Come down out of the Highest Heaven, or from Far above all Heavens, into the New Heaven prepar'd for it; and so shine down to the New Earth. It is therefore no prejudice to the Kingdom of Christ, that All is yet in Heaven.

The Kingdom of Christ is duly and justly styl'd, an Eternal Kingdom, a Kingdom that never ends, an Inheritance Incorruptible, and that Fadeth not away: Although the peculiar Oeconomy, or Dispensation, the Administration in the Visibilty of it be but for a 1000 Years; and then it is Deliver'd up to God and the Father; Because that wherein the Essence and Substantial Glory Consists, is Eternal and Unchangeable, viz. the Spirituality; The Divineness of the Glory, the Holiness, and the Happiness of it, and of all the Partakers of it is most Indefectible and Unmoveable, and so Eternal.

For it is most Evident, Eternal Being may have, as I may call it, a Relative and Manifestatory Change, which yet makes no Change in the Being it self: As God, the Absolutely Eternal Being suffers no Change in himself by the Relative, or Manifestatory Change of his being the Creator

Prop. 52

Prop. 53

Prop. 54

Prop. 55

* Out of this Mount Zion the Promise, Rom. 11. shall be Fulfill'd.

Prop. 56

of the World; nor would it be any Change in Him, if the Creation were Reduc'd to nothing. The *Eternal Word* is not Chang'd by the Assuming Humane Nature; Because the *Eternal Essential Glory* and Excellency of the *Word* is Unchangeable. Even thus the *Eternal Kingdom* of the *Redemption* of *Christ*, that is now in the Highest Heavens, and on the *Right Hand* of the *Throne of Majesty* in the *Heavens* Comes Down and Appears in the *Glory of the Father*, and hath the *Glory of God* coming down with it: So that during the *Manifestation*, the *Tabernacle of God* is with men; And this being the *Essential Glory* of the *Kingdom*, it is Return'd and Deliver'd up to God and the *Father*, in whose *Glory* it for ever shines: This makes no Change in the *Glory* of the *Kingdom*, but it is still an *Eternal Glory*; For from *Heaven* it comes, in *Heaven* it is; For the *Glory of God*, which is the *Highest Heaven*, Comes down with it; and in this *Glory* It Returns, Given up to God, far above all *Heavens*, and so continues to *Eternity*, and so it is an *Eternal Kingdom and Glory*. Thus the *Doctrine* of the *Kingdom of Christ* Agrees with that lofty Language of the *Scripture*, of the *Gospel*, and of all *Christians*, concerning *Heaven* and *Eternity*, without which it were by no means to be Receiv'd.

From all this we may Infer.

Infer. 1. That it is a Satisfactory Account to our Understanding, why so Great Prophecy concerning the *Kingdom of Christ*, as we find every where in the *Prophets*, and particularly that Greatest of Prophecies, *Ezekiel's Vision* of the *Throne, Temple, and City*, are not yet Accomplish'd: Because there is so to Express a *Vision*, that Prophecy and *Vision* were Seal'd at the *Death of Messiah*; This is a Rational Account in *Scripture*; thus it ought to be, that *Scripture might be Falsify'd*: Had it not been so said, the Infidelity of *Jews, Pagans, and Atheistical persons* might have been justified: The *Holy of Holies* was indeed immediately Anointed, and the *Great High Priest* set down on the *Throne of Majesty*: But all this was in the *Heavens*, till All shall come down from *Heaven*. Thus therefore it must needs be, that it might be Falsified, that was written, *Dan. 9. 24. To Seal up Vision and Prophecy*, and to Anoint the most Holy at the same time, that *Reconciliation* was made for Iniquity.

Infer. 2. Seeing the Condition of the *Servants of God* now, is presented by *Ezekiel* to be a State of great Uneasiness, of which he was the Type, and that he was to Eat a *Book written within and without Lamentation, Mourning and Wee*, It should Recommend to us the *Sackcloth-Condition* of the *Winnesses of Christ*; though it be not for the present *Joyous* but *Grievous*; Even before the *Grandeur* and *Jollity* of this World; as bearing a much fairer Proportion to the *Tribulation* and *Patience* of the *Kingdom of Christ*: In this regard the *Brother of low Degree* is Exalted, because he hath a nearer Capacity of the *Glory* to be Revealed; and the *Brother of high Degree* is herein made low; For upon all *Worldly Glory* the *Spirit of the Lord* shall blow, and wither it as *Grass*, and the *Flower of the Field*, in preparation to that *Glory*; and that above any is to be his *Joy*, to see it so Faint. *James 1. 9. with Esay. 40. 6.*

Infer. 3. There is therefore great and absolute need of *Patience*; because though He that is to come, will come, and will not tarry; Yet He does not come immediately, and without our *Patience* we cannot possess nor secure our Souls: Let *Patience* therefore have its perfect work, that we may be perfect and wanting nothing.

We should hereby be Invited, as God calls us to suffer, knowing we cannot else be perfect, and like unto *Christ* the *Captain* of our *Salvation*, who was made perfect by *Sufferings*. And let us not Despond upon *Premeditation*; For it shall be given us in that Hour, when God calls us to it. And to state it every way, that we may not expect before the Time, and yet be Comforted that the Time is so near as it is: Let us know, the *Wonderful Numberer* hath Number'd out 2300 *Evening Mornings*, and of them there is but 6 Remaining before the last 75; when the *Kingdoms of this World* shall be the *Kingdoms of the Lord*, and of his *Christ* in Succession, to bring *Babylon the Great*, and the *Cities of the Gentiles* to their Ruine; and as a Preparation, that the *New Jerusalem* may Come Down.

Infer. Seeing the *Types* of the *Law*, and the *Prophecies* Reach'd but to *John*, and He to the final Day Appearing; and that the *Kingdom of Christ* was his Right, and the Right of his Saints at his *Resurrection*; and that yet *Gentile Times*, first, of *Pagan Persecutors*, and then of *Antichristian* *Impostors*, keep it unjustly from Them; All the *Children* of the *Kingdom* should Rescue their Right, by a *Holy Violence*, and to Take the *Kingdom of Heaven* by Force, for their own *Eternal Condemnation*; and now the Time of its Appearance is near, by Earnest Prayers for it.

T H E E N D.